THE

ANTIJACOBIN

Review and Magazine,

&c. &c. &c.

For OCTOBER, 1809.

Par son génie actif embrassant l'univers,
L'Artiste se soumet les élements divers;
Des temples, des palais il perce les mysteres;
Surprend les passions, sonde les caracteres,
Honore les vertus, and consacre les traits
Des heros, dont l'histoire éternise les faits.

WATELET, *Art de Peindre.*

Lectures on Painting, delivered at the Royal Academy of Arts; with a letter on the proposal for a Public Memorial of the Naval Glory of Great Britain. By the late John Opie, Esq. professor in painting to the Royal Academy. To which are prefixed a Memoir by Mrs. Opie, and other accounts of Mr. Opie's talents and character. Pp. 268, 4to. 25*s*. Longman and Co. 1809.

THERE is something so very natural in a literary lady prefacing the unpublished works of her deceased husband with a warm encomium, that, when it is, like the present, perfectly free from all personal malignity and baseless calumny, we are obliged to think even more favourably both of the dead and of the living. Such praise is alike honourable to the giver and receiver; it is a virtuous offering to the memory of a virtuous man; and had we known nothing more of Mr. Opie than what we findin this volume, we should not have hesitated to pronounce him a good man. Mrs. Opie addresses her characteristic remarks on her late husband to his intimate friend, P. Hoare, Esq. editor of the Artist, a highly respectable work, published occasionally in Numbers, and dedicated to the cultivation of the fine arts in this country. She appears fully sensible of the delicacy of a task which the desire of her friends, as well as her own feelings, required should be fulfilled. Mr.

Hoare, observes, Mrs. O. urged her "to do what perhaps she alone was able to do, namely, to give a full and accurate character of a man neither correctly known, nor justly appreciated, but by herself, and those who saw him in his most domestic hours. She knew that she must be considered as a partial, and, therefore, a blind narrator, and that her wish to be just and correct, would expose her to the risk of appearing frivolous and minute; while her desire of expressing such feelings only as her readers could '*go along with*,' would lead her, on the other hand, to incur the danger of being cold and insipid." Those difficulties Mrs. O. has avoided, although, perhaps, *un peu moins d'enjouement*, would have been quite as congenial with the character and the occasion. Still, however, she has sketched some original traits of human nature; and, after passing over those "circumstances in his life on which it would be improper and indelicate" to expatiate, (Mr. O.'s divorse of his first wife for *adultery*) we are presented with the following.

"It has been observed, that distinguished men generally resemble their works, and this observation appears to me strikingly true if applied to Mr. Opie. He greatly resembled his paintings; and while the trivial defects, both of him and them, were obvious to the many, the unusual excellencies of both could be completely known, and justly valued, by the few. Any observer, however contemptible, might in some of his pictures discover a neglect of proper costume in his draperies, a too strict adherence to the *models* from which he painted, and an inattention to the minuter parts of art; but it required the eye of a connoisseur, and the kindred feeling of an artist, to distinguish and appreciate properly the simplicity of his designs, the justness of his representations, and the force of his light and shade. In like manner, any one might observe, in the artist himself, a negligence in dress, a disregard of the common rules of common manners, and a carelessness to please those whom he considered as trifling and uninteresting; but it required a mind of powers nearly equal to his own, or gifted with a nice perception, of uncommon endowments in others, to value, and to call forth, his acuteness of observation and depth of thinking; to follow him through the wide range of his perceptions, and to profit by that just and philosophical mode of seeing and describing, on which his claims to mental superiority were so strongly built.

"Those only whom he sufficiently respected to enter into argument with, or who were themselves fond of argument, are aware of the full extent of the powers of his mind:---with others, even where he loved them as friends, and valued them as companions, he indulged, for the most part in conversation, which, though never trifling, was often unimportant, and which at least served the useful purpose of unbending a mind, only too frequently for the good, of

the frame which contained it, stretched to the very utmost limit. You [Mr. Hoare] have said of him, that in argument he had the power of eliciting light from his opponent; and Mr. Northcote has exhibited his talent for conversing in another point of view, by observing that, "it is difficult to say whether his conversation gave more amusement or instruction." Certain indeed it is, that his power to amuse was equal to his power to instruct; but, as flame shines brightest in certain airs, he shone the most in certain societies. The fire of his mind required certain applications to elicit its brilliancy; and those were love, esteem, and respect for the companions with whom he was conversing, and a perfect confidence that they desired and valued his society."

In addition to these almost superfluous testimonies of Mr. Opie's talents for conversation, we find those of Sir J. Mackintosh, Mrs. Inchbald, and Mr. Horne Tooke, who observed "Mr. Opie crowds more wisdom into a few words than almost any man I ever knew;—he speaks as it were in *axioms*, and what he observes is worthy to be remembered." Here Mrs. O. takes occasion to refute the groundless insinuation that, "however the ideas contained in the lectures might be conceived by Mr. Opie, it was not by his pen that these ideas were clothed in adequate language." "He who (says the author,) alone conceived them was alone capable of giving them adequate expression;" a principle in which we should perfectly concur, did we not find in the lectures quite as much neatness of expression as originality of conception, or profundity of research. Nevertheless, we are fully persuaded that they are the genuine effusions of Mr. O. himself; as we could easily perceive a very considerable improvement, both in manner and style, in his lectures to the academicians, when compared with those delivered at the Royal Institution. That he improved himself by literary study, prior to the commencement of his academic lectures, is acknowledged, and even regretted, by Mrs. O. as his extreme application, she presumes, rended to abridge his days. The idea of succeeding, as professor of painting to the Royal Academy, such a man as Fuseli, was strongly impressed on his mind, and his labour to qualify himself was alone a proof of his possessing a sensible and vigorous one.

"To the toils of the artist (continues Mrs. O.) during the day, and he never was idle for a moment, succeeded those of the writer every evening; and, from the month of September, 1806, to February, 1807, he allowed his mind no rest, and scarcely indulged himself in the relaxation of a walk, or the society of his friends. To the completion, therefore, of the lectures in question, [those delivered to the Royal Academy, and contained in this volume,] his life,

perhaps, fell an untimely sacrifice; and, in the bitterness of regret, I wish they had never been even thought of. But they were written, were delivered, and highly were they admired. They serve to form another wreath for his brow. Let it then be suffered to bloom there, nor let the hand of ignorance, inadvertence, envy, or malignity, attempt to pluck it thence!"

After the lectures to the Royal Institution were delivered, Mrs. O. for the first time, read them to the Bishop of Durham, who politely observed, "you were known before as a great painter, Mr. Opie, you will now be known as a great writer also." "Here, (continues the author) let me declare, in the most solemn and unequivocal manner, that, to my certain knowledge, Mr. Opie never received, from any human being, the slightest assistance whatever in the composition of his lectures." This declaration we think it just to make known, as it is highly creditable to the artist and to the present author, who consoles herself in obeying his wishes to cultivate her talents for writing, by the consideration that she is now, after "an union with him of nine years," more able to do justice to his memory, "than, if this were her first literary effort." Although we are sorry that we cannot bestow unqualified approbation on all Mrs. O.'s writings, (the moral effect of many of them being very questionable) yet, we would not deprive the faithful widow of the consolation she derives from them in the present instance. She has certainly represented, with considerable skill, the amiable traits in Mr. O.'s character, particularly his filial duty and respect to his family, which are always advantageous to society. No "sooner was Mr. O. settled in London, with a prospect of increasing employment, than some of his *first* earnings were transmitted by him to his mother and his sister, whom he tenderly loved, and brought to the metropolis to partake of his prosperity." His early taste for painting is evinced in the following anecdote:

"One Sunday afternoon, while his mother was at church, Mr. Opie, then a boy of ten or eleven years of age, fixed his materials for painting in a little kitchen, directly opposite the parlour, where his father sat reading the bible. He went on drawing till he had finished every thing but the head, and when he came to that, he frequently ran into the parlour to look up in his father's face. He repeated this extraordinary interruption so often, that the old man became quite angry, and threatened to correct him severely if he did the like again. This was exactly what the young artist wanted. He wished to paint his father's eyes when lighted up, and sparkling with indignation, and having obtained his end, he quietly resumed his task. He had completed his picture before his mother's return from church, and on

her entering the house he set it before her. She knew it instantly, but ever true to her principles, she was very angry with him for having painted on a Sunday, thereby profaning the Sabbath day. The child, however, was so elated by his success, that he disregarded her remonstrance, and hanging fondly round her neck, he was alive only to the pleasure she had given him by owning the strength of the resemblance. At this moment his father entered the room, and recognizing his own portrait immediately, highly approved his son's amusement during the afternoon, (parental pride conquering habitual piety a while) and exhibited the picture with ever new satisfaction to all who came to the house, while the story of his anger at interruption so happily excused and accounted for, added interest to his narrative, and gratified still more the pride of the artist."

This anecdote, no doubt embellished a little by the artist's imagination, is very different from what the friends or abettors of Wolcot pretend; the latter, with envious inconsistency, seek to detract from the early and untutored talents of the artist, by insinuating that great pains were bestowed on his education, that Wolcot taught him French, but failed in his attempts to teach him Latin; that he also taught him the rudiments of drawing, and, finally, that it was long doubtful with him, so awkward and imperfect were the first efforts of Opie, whether he would ever make a painter, and reward him for the trouble he had taken in teaching him! From the particular fixed character of Opie, we have no doubt that his progress, in all kinds of knowledge, was rather slow and sure, than rapid or intuitive; and that when he did make quick advances they were owing to inordinate application: the whole cast of his character and genius, indeed, clearly indicates this to have been the fact. Still there was a native, an original talent in him, otherwise, what could have made the son of an obscure master carpenter, in the parish of St. Agnes, (near Truro) known to a practising physician? what could have induced Dr. Wolcot to bestow so much pains and care in teaching him, but a previous conviction of his possessing great natural capacity? The very circumstances, indeed, are themselves a sufficient refutation of such a groundless insinuation; it is unequivocally acknowledged that he more than overpaid his early patron for any slight services he might have rendered him; nay, that he even returned them with *interest*. We are therefore at a loss to conjecture what other motive than envious jealousy, or ridiculous vanity, could induce Wolcot to arrogate to himself so much merit in assisting Opie, or detract from theoriginal talents of the artist, as he has done since his decease. It is true, his vanity is extremely wounded; he begins to be

conscious that the reputation of "the Cornish boy, in tin-mines bred," will be permanent, while he feels that he has completely out-lived his own. The harsh effusions of Peter Pindar, which attracted a momentary attention, rather by their brutal ruggedness than by any poetical merit, will be sunk in oblivion long before the body of Wolcot be cold in the earth. As to the charge of rudeness, so triumphantly exhibited against Opie, the multitude of proofs of his tender affection to his parents, sister and friends, sufficiently substantiate its falsehood. He may have been destitute of those seductive blandishments familiar to such profligates as Peter Pindar; his honest intentions required not such aids; but there is no reason to believe that he ever wrote, even when a boy, the vulgar note ascribed to him, and said to be still in the possession of Wolcot. It is not one of the least reasons for suspecting the genuineness of the note alluded to, that it is brought forward after his death, and made in *favor* of its reputed possessor! That he continued to paint gratis for Wolcot, only charging him 1*s.* 6*d.* for the canvas, as stated, cannot be made a subject of reproach; nor is it any very singular trait of eccentricity. That Opie was prompt to forgive injuries is acknowledged by all who knew him; and Mrs. O. truly states, that "a kind word, or an affectionate shake of the hand, had always such power to banish from his mind the remembrance of a wrong committed against him, that it so totally deprived him even of salutary caution, as to be willing to confide again, where he knew his confidence had been unworthily betrayed." It is not possible that a man, possessing such feelings, could be studious of having manners so extremely offensive to others, or be ferociously rude. That his deportment, however, was strongly marked by provincialism it would be folly to deny; whoever knows any thing of human nature, and has studied the character and manners of men, not only in different kingdoms, but even in the different counties of Britain, would have instantly recognized Mr. O. for a native of Cornwall. There are many men of genius, fortune, and rank, of that county in which the same local character is evident to acute observers. To call such manners rudeness, because they are somewhat dissimilar to those of London, would betray as gross ignorance of human nature, and be as erroneous, as to confound Spanish loftiness with vindictive malignity, French frivolity with friendship, or Italian selfish servility with benevolence and generosity. Opie's manners were at once simple, austere, grave, and diffident in the extreme, from physical constitution, as well as

from his early education, and, perhaps, straitened circumstances; he wanted that versatility of talent which usually characterizes painters and poets, and, consequently, that levity which best corresponds with the licentiousness of fashionable life; but the vigour of his mind, and the fruits of his incessant study, were soon displayed when stimulated by objects above those of mere exterior politeness.* He is also represented as being free from vanity, and this is another cause of his contempt of fashionable ceremonies. It would, indeed, be uncandid and erroneous to assert, that all men who are distinguished for polite conversation are vain; but it may be safely affirmed, that there never was a vain man possessed even of moderate talents, who did not attempt to court applause and attention in company. The artist's neglect of, and perhaps aversion from, the fashionable babble, therefore, sufficiently proves his want of vanity; but it also affords reason for believing, that he was fully conscious of his own powers, and that he was proud not only of his talents, but of that spirit of perseverance and moral rectitude, which is not unfrequently neglected, and even contemned by those who consider themselves the sons of genius and of fortune. In this respect, how striking is the contrast between the character and conduct of Opie and of Morland.

By his relict Opie is acquitted of the imputation, or rather supposition, very rarely made, of his being actuated by feelings of professional jealousy, because he was slow to panegyrize the works of contemporary artists. With his own works he was never contented; and it is very naturally inferred, that a man possessing such "a *high* idea of excellence in his art, could not be expected to shew greater indulgence to the works of others. During the nine years that I was his wife, (continues Mrs. O.) I never saw him satisfied with any one of his productions; and often, very often, have I seen him enter my sitting-room, and throwing himself in an agony of despondence on the sofa, exclaim, *I am the most stupid of created beings, and I never, never shall be a painter as long as I live!* But while he was thus pain-

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* Mr. Boaden has characterized him thus: "I know that to some his frank, open conduct appeared uncalled-for; nay, I have heard it termed coarse; but the coarse man is he who says a rude thing in bad language, and not he who, with a noble simplicity, comes immediately to the point, and, when he has obtained conviction, in the plainest words delivers his judgment. If I were to characterize him in a word, I should most certainly use that word to the honour of our species, it would be, that he was a *genuine Englishman*---affectation he despised, and flattery he abhorred."

fully alive to his own deficiencies, and to those of others, he was equally sensible of the excellencies of his rivals; and it was from him, and his nice and candid discrimination of their respective merits, that I learnt to appreciate the value of an exhibition. He used to study at Somerset House, when the pictures were hung up, with more persevering attention and thirst for improvement than was [were] ever exhibited, perhaps, by the lowest student in the schools." Here, Mrs. O. candidly acknowledges, that when Mr. O. married, he felt it necessary to make himself popular as a painter of female portraits; in other words, to distinguish himself for drawing what the vulgar call beautiful figures, and designating them by the names of fashionable ladies. This was the shoal on which he first stranded, after being launched by royal hands on the tide of popularity; he drew *likenesses* of ladies, but they of course did *not* please, and the honest artist was disgusted, for he knew not the stupidity of man, nor the vanity of women, who would have something *supernatural* to ornament their drawing-rooms, and not correct delineations of their own insignificant, or peevish faces. Aided, however, by the attention and taste of Mrs. O. " his pictures soon acquired a degree of grace and softness, to which they had before been strangers," and his reputation, both in the academy and in the fashionable world, rapidly increased, while Opie expressed his satisfaction that " they should attribute the improvement to his wife."

As we have already said so much of the personal character of our artist, whose fair fame has been so unhandsomely and unnecessarily depreciated, we extract the following particulars, in order that his future biographers may not be misled by any thing issuing from a corrupt, or invidious source.

" It was his freedom from vanity that led him to love, and to seek, the society of the literary and the learned. As he was no egotist, had no petty wish to be the first man in any company, and sought society, not in order to shine in it, but to be instructed and amused, he feared not to encounter ' the proud man's contumely,' if that proud man were really capable of affording him amusement and instruction. He had not received a classical education himself, and he was, therefore, desirous of profiting by the remarks of those who possessed that advantage; he knew he had not read much, he was therefore honorably ambitious to associate with men who had read more; but such were the powers of his memory, that he remembered all he had read; and Milton, Shakespeare, Dryden, Pope, Gray, Cooper, Hudibras, Burke, and Dr. Johnson, he might, to use a familiar expression, be said to know by heart. He knew that he had no pretensions to what is called learning—though he perfectly

understood the French language, and was not wholly ignorant either of the Italian or of Latin; but his self-love never shrank from association with learned men. The epithet of pedant, applied to a scholar, had no power to frighten him from the society of scholars; for he always sought to see men and things as they *were*, not as they were *said* to be: besides, his observation had told him that, true as the shadow to the form, some lessening epithet always attaches itself to the highly-gifted of both sexes, whether justly or unjustly, and that the possessors of talents are always called eccentric, conceited, or satirical, while the possessors of learning are prejudged to be arrogant, pedantic, and overbearing."

Opie loved the society of the truly learned, where, "with a manly simplicity, which neither feared contempt nor courted applause," he often "made observations originating in the native treasures of his own mind, which learning could not teach." But his natural aversion from the half-learned, "men whom he denominated *word*-catchers," was no less marked, and he "was at once too proud, and too humble, to endeavour to please them. Where he was judged with candour, he made all prejudices against his want of birth, of a classical education, and of the graces of manner, vanish before the powers of his intellect, and the impressive force of his observations." Among his rare qualities it ought not to be omitted, that he "exhibited, on all occasions, the true and virtuous pride of never shrinking from the mention and acknowledgment of his former situation, and never aimed to make his parentage and connections higher than they really were," although "his mother was descended from the ancient and respectable family of Tonkin, of Trevawnance, in Cornwall." But this subject we must leave to the able historian, and learned antiquary of Cornwall, Mr. Polwhele. After examining the character and principles of the man, we turn to those of the artist and philosopher. In Wolcot's edition of Pilkington's dictionary of painters, he wrote the life of Sir J. Reynolds; but it is his lectures at the Royal Academy we have here to notice. He lived to deliver only four, after his appointment to the professorship, and these are contained in this volume. In the first he viewed this art in six different points, and divided it into physical and intellectual elements. To four branches he gave the name of practical, or physical elements of painting; and to two, that of intellectual; to the former belong design or drawing, colouring, chiaroscuro, (or shading) and composition; to the latter, invention and expression. The present lectures, according to Mr. Hoare, treat, the first of design (although in a very miscellaneous manner);

the second of invention; the third of chiaro scuro, and the fourth of colouring.

In the first lecture, delivered Feb. 16, 1807, the professor lays down the position, that the "progress of the arts in every country is the exact and exclusive *measure* of the *progress* of refinement." It would, perhaps, be quite as historically correct to say "the progress of *rational* luxury," as we might call it from respect to the art; for, as the eras of Alexander the Great, and Leo X. are considered as producing some of the greatest artists, it will not be alieged that *refinement*, in any other department, had then attained the elevation to which it has since aspired. Refinement, properly so called, has certainly made very little progress in this country, since the establishment of the Italian Opera, among the higher ranks of society; and among the lower classes its progress is not owing to the arts, but to the extension of commerce and wealth. There is, too, perhaps, more of professional enthusiasm, than philosophical accuracy, in describing such influence to painting, and so much merit to the painters of ancient Greece, not one of whose works have descended to us, to enable the present race to judge of their relative beauties. In sculpture, indeed, they unequivocally excelled all that has since been attempted; but in Russia there are some respectable sculptors, and not one painter; while in this country (and in France also) we have several excellent painters, but scarcely one sculptor, whose works deserve notice. It is, therefore, too much to ascribe unrivalled excellence, both in painting and sculpture, to the Greeks, especially as the discovery of the art of oil painting was reserved, most probably, for an Englishman in the 13th century after the Christian era. In no part of this lecture, however, do we find the professor's accute discrimination so well employed, as in determining the proper *object* of painting, and in characterizing the French school. As to the object of the art, however professors and artists may think otherwise, we shall shew that it is twofold; *first*, to *imitate* nature accurately, and develope its almost infinite varieties; next, to produce a *picture*, accompanied with what may be called *stage effect*, calculated to surprize and astonish the spectator. The former is exclusively adapted to philosophers, who delight in studying all the various modulations which the mind and passions can effect on organized bodies, who investigate the exterior relations of mind and animated matter, and who trace the physical strength of the passions in the nature and configuration of the organs on which they directly operate. But, as this description of characters has hitherto been, in all countries,

by far too small to afford adequate encouragement to artists, the *second* object of painting became necessary to its political preservation, although certainly not essential to it as an art. Hence the importance of what we have familiarly denominated "stage effect," to attract the attention of the vulgar, to flatter the vanity of the fashionable, and to derive support from the wealthy. This object, which we consider only as a *secondary* one in painting, is what artists in general denominate "the beautiful ideal;" but which we should call, with more truth, the *monstrous.* Whenever civilization has become more general, whenever men are more influenced by the abstract reason and propriety of things than by habits, this *secondary* object of painting, this "monstrous" or "beautiful ideal" will be banished from the language and practice of the art. We may add, too, that the art of painting will never be so respectable, or so useful to society, until it addresses itself more to the reason, and less to the feelings; the effect of the former is permanent, that of the latter evanescent. But to return to our author's remarks on the French painters, and on the proper objects of the pencil.

"The gross vulgarity and meanness," observes the professor, "of the works of the Dutch; the *pert frivolity and bombast of the French;* the Gothic, dry, and tasteless barbarism of the old German, as well as the philosophic grandeur of the Roman school, may all be equally defended on the ground of their being strong and faithful representations of nature of some sort or other. In real objects, also, the base and the refined, the dross and the metal, the diamond in its rough pebble state, as well as when polished, set, and presented in its brightest blaze, the *goitre* of the Alps, as well as the most perfect beauty, are all equally nature; but who ever thought them equally proper subjects for the pencil? But beauty, (which means the perfection of each subject in its kind, in regard to form, colour, and all its other associated and consistent attributes) being a word to the full as indefinite, if not as complex, as the word nature, we shall not be surprized to find that many painters, of no mean abilities, have been led into very fatal mistakes from erroneous and inadequate conceptions of its meaning; we shall not be surprized at the *namby pamby* style of many of the works of Albano, we can hence account for the *manner* and affectation of Guido, who, understanding the term in too confined a sense, thought he was of course to paint, on every occasion, the handsomest woman possible; and taking, accordingly, in *his* opinion, the most beautiful antique statue for his model, he constantly repeated in his works the same face, without variation of expression or character, whatever was the subject, situation, or action represented; whether a Venus or a milkmaid, the assumption of the Virgin, the death of Cleopatra, or, Judith cutting off the head of

Holofernes. This principle has also evidently been the great stumbling block of the whole French school, to which it owes the larger share of its absurdity and insipidity, its consumptive languor, and its coquettish affectation."

Mr. O. then takes occasion to guard against any abuse of the term *ideal*, as tending to convey an impression, that "nature might be improved upon," which is not strictly correct, "as art is so far from being capable of excelling nature, that, with her best efforts, she must ever remain at an immeasurable distance behind." This is true philosophy, and we doubt not made a deep impression on his auditors. The "barren coldness of David," is also condemned as the "flesh of heroes is not less like flesh than that of other men." His pathetic and eloquent address to the students, likewise, against persevering in the profession of painting for a subsistence, unless they possessed the noble enthusiasm of their art, is highly laudable and excellent in every point of view. Not less just are the remarks on "an inordinate rage for copying the antique, as exemplified in the modern French school.

"It seems," says the judicious professor, "to be the fate of the French school to be ever in extremes. Formerly they were tawdry coxcombs; now they affect to be the plainest quakers in art; formerly they absurdly endeavoured to invest sculpture in all the rich ornaments of painting; now they are for shearing painting of her own appropriate beams, and reducing her to the hard and dry monotony of sculpture; formerly their figures were obscured by splendid colours, buried under huge masses of gorgeous drapery flying in all directions, and lost amid columns, arcades, and all kinds of pompous and misplaced magnificence; now they glue their draperies to the figure, paste the hair to the head in all the lumpish opacity of coloured plaster; nail their figures to a hard unbroken ground, and, avoiding every thing like effect and picturesque composition, often place them in a tedious row from end to end of the picture, as nearly like an antique bas-relief as possible. In short, it seems to be the principal aim of the French artist to rival Medusa's head, and turn every thing into stone; and so far it must be confessed, to their credit, that however they may have failed to equal the beauties of the antique, they have certainly copied, nay even improved on, its defects with uncommon success."

The second lecture, delivered Feb. 23, 1807, is devoted to the subject of invention, which, according to our author, is the most rare and most beneficial of all the parts of painting, whether practical or intellectual. We have before observed, that the first and highest object of painting is to *imitate*, to present the philosopher with so many faithful and permanent views,

like the fleeting ones in a mirror, of the different modifications of animated nature, of course we are on principle disposed to deny the interference of invention, or any other property of the imagination,* which is not subservient to the purpose of reflecting the true images of nature on the canvass. Invention, indeed, in painting, may be tolerated like pantomimes on the stage, to amuse the vulgar, to show what art can do, and to heighten our enjoyment of nature by its obvious superiority; but it ought not to be inculcated as an indispensable requisite to painting as to poetry. Hence, probably, this fatal error, so common to artists, their habitual parallels between poetry and painting, without duly considering that the former is addressed solely to the mind, whereas the latter is cognizable by the senses only. For this reason, *imitation* is to painting what *invention* is to poetry; excellence in each being equally rare, and difficultly attainable. The converse of this proposition is also true, imitation being easy in poetry, and invention much less difficult, in painting, than mathematically accurate imitation. Let it not, however, be supposed that we mean to depreciate painting, or deny it the highest character of genius; on the contrary, we only mean to prove that the genius of imitation in painting is perfectly analogous to the genius of invention in poetry, and that talents so directed in either case may be equally great and respectable. Mr. O. makes some very humorous parallels between those artists who have been regularly educated, and those who have acquired knowledge by their own industry. He denies, in the clearest and strongest terms, the opinion, "that genius is no more than a sort of instinct, which produces admirable works without anxiety or effort," and reprobates it as "erroneous and unfounded." The "possessors, he humorously observes, of these supposed native talents, may have been denied the usual roads to eminence; the gates of learning were, perhaps, shut to them; but we are not hastily to conclude from thence, that they must have stood still, or that they attained a high degree of excellence without great activity and exertion; they defrauded the turnpike, and conducted their silent march

* This position we know is counter to the fundamental rule laid down by Sir J. Reynolds, in his thirteenth discourse to the academy, namely, that all "arts address themselves only to two faculties of the mind, its imagination, and its sensibility." But we know more than one of the ablest academicians now belonging to the academy, who will concur in the statement we have ventured to consider as a general radical principle.

another way, pursuing their journey not the less rapidly, though unaccompanied by the noise of *flogging* and *whipping*, incident to travellers by the public stage." He concludes that "out of nothing, nothing can come," and that whether observed or not, their time and talents must have been employed and exercised. On this subject the author's opinion and personal experience must be deemed conclusive, and may be consolatory to young artists. We must be pardoned, however, for doubting the accuracy of his prophecy, when he assures the young artist that "Apelles, Zeuxis, Protogenes," and other Greek painters, whose names are long since confined to classical vocabularies, "though their works have perished, are, and *will for ever be* admired!" We fear this admiration is not such as will resist the influence of time, and a rigorous philosophy.

It is, perhaps, unnecessary for us to controvert the professor's opinion respecting the superiority of imaginary paintings. Yet, as Sir Joshua Reynolds declared that "the vulgar are as competent judges of many things as the most learned," under such authority we shall not hesitate to assert, that it is a fundamental and highly injurious error to painting, to degrade it into a mere creature of the imagination. We cannot, therefore, approve of the professor's satire on the English taste for portraiture, and that "they can hardly admire a landscape that is not a view of a particular place, nor a history unless composed of *likenesses* of the persons represented." He adds, with mistaking zeal, they "are apt to be staggered, confounded, and wholly unprepared to follow such *vigorous* flights of imagination, as would, *as will* be felt and applauded with enthusiasm in a more advanced and liberal age of criticism." Neither can we join him in his censure of the "cold-hearted, fac-simile connoisseurs," that visit the exhibition, and repeat "the same dull and tasteless question, *who is that?* and *is it like?*" As to portraits being introduced into historical paintings, we might appeal to the enlightened president of the academy, who was the first to set this laudable example, and which we venture to predict will ultimately banish all imaginary *monsters* from the historical canvass. With Mr. O.'s opinions, we were not surprized to find him sanctioning the abortive effort of Reynolds, to introduce the *devil* into the bed of the dying Beaufort; such preposterous attempts, however, are happily disappearing; poets may still use supernatural agents; but reason and common sense have nearly expelled all such monsters from superior works of art. In the conclusion of this lecture, the professor discusses the invention of Raffaelle with his usual perspicuity.

The third lecture was delivered March 2, 1807, on the principles of what is called *Chiaro Scuro*, an Italian solecism unnecessarily admitted into the English language of painting. It would not have been difficult to find an English term, or expression, to convey an idea of the practice much more distinctly than the Italian phrase; and it should be the objects of artists to identify the terms of their art with the vernacular dialect. The author, however, has here only followed his predecessors, and as this is a practical branch of the art, his observations are more didactical, and less theoretical, than in the preceding. There is, too, we think, much more judicious advice, more acute and just discrimination, and even more originality of conception and expression in this lecture, than in the two we have just noticed. We are much more amused with the professor's developement of the practice, with his excellent directions for comprehending the true nature and object of the perspective of light, shade, and colouring, and with his general mode of estimating and criticizing works of art, than with his theoretical speculations. The groundless and prejudiced assertions of Winckelman (who found the Germans at one period deservedly despised in England,) and Abbé du Bos, that the country of Bacon, Newton, Milton, and Shakespeare, was naturally incapable of producing an artist, are treated with that contempt which they merit. We are sorry, however, that the vigorous and independent mind of the professor should have been warped by the common notions of painters, and that he should have thought it necessary to fill our churches with paintings, in order to *encourage the art!* Was it designed to make us a nation of sensualists like the Italians, the proposal might be tolerable. As to the reformation being the cause of our backwardness in producing works of art, it would be much more just to say, that in England *useful* works have preceded, and always will precede, those merely *ornamental.* This artists, if they please, may say is a natural deficiency of taste; correct observers, however, and profound judges, will think differently; good taste and good sense are not very distant relatives, and if the perfection of the mechanic arts should precede that of the polite ones in this country, it is but exemplifying the truth of the vulgar proverb, that Englishmen invented shirts, and Frenchmen ruffles. With the professor, however, we heartily concur in his censure of the importers of old pictures done up to delude vulgar credulity; such practices ought to be generally discouraged, as aiding a system of swindling, that has been really more injurious to British artists than any other circum-

stance with which we are acquainted. He also speaks feelingly of "the *patronage* afforded by *hungry* speculators," who prey on the good nature of artists by dealing in their pictures, and repaying them with a little flattery, or something equally as unsubstantial. Perhaps no artist, so temperate and moral as Opie, ever suffered more by this kind of *patrons*, one of whom, not contented with profiting by his labours, has even traduced his memory! His appeal, therefore, in behalf of artists, is animated, eloquent, and affecting, as well as his happy introduction of the prophecy of Richardson, "that, if ever the true taste of the ancients revives in full vigour and purity, it will be in England." This the professor justly considers as "realized by Reynolds, Gainsborough, Wilson, Hogarth, Barry," and we may now add Opie himself. We must confess, however, that the lecturer has not proved, as he wishes, that the Greeks were acquainted with *chiaroscuro*. The observation of Longinus respecting lines cannot be esteemed more than simple perspective, and the remark of Pliny, that Apelles's portrait of Alexander seemed to shoot forward, would be as applicable to a Chinese painting as to any work of the modern masters. We have before doubted the excellence of Grecian paintings, and we see no reason to conclude, that they really surpassed those of China in the present age. In Greece, all the boys whose parents were in affluent, or comfortable circumstances, were indiscriminately taught painting, and the fine arts, by the παιδοτρίβαι; something similar takes place in China; but this is not the method to make great artists, however it may multiply the number of sign painters. This, indeed, was the opinion of the professor himself, who has displayed much sound judgment and just discrimination in criticizing the colouring of the different Italian schools, from Cimabue, who died about 1300, down to Correggio, and the present age. The latter part of this lecture must be read both by artists and connoisseurs with considerable interest and advantage.

The fourth and last lecture was delivered March 9, 1807, and on the 9th April the lecturer expired. This discourse may be deemed a continuation of the preceding, and is chiefly devoted to the consideration of colouring. Mr. Opie, notwithstanding his attachment to the ancients, very justly admits that this branch of the art must be considered as entirely new since the invention of oil-painting, and that the use of this practice being transported from Flanders to Venice, gave a new character to the works of the Italian artists. There is yet, we apprehend, much to be done with respect to colouring, and we hope the inge-

nious Mr. Sowerby's illustration of prismatic colours, or chromatometry, will contribute something to the improvement of this branch, particularly as the discoverer is himself a painter of no ordinary genius.

Mr. Opie's "proposal for erecting a public memorial of the naval glory of Great Britain," is worthy the consideration of an enlightened and patriotic people, grateful to its heroes for the preservation of their liberties, and their domestic peace. The plan is by no means extravagant, and consists only of a circular building, to be erected in the metropolis, to be divided into compartments, filled with paintings of great naval actions, between which statues should be placed, and the angles filled up with half-length portraits, while a colossal group should occupy the centre in which Neptune would do homage to Britannia.

After detaining our readers so long with this elegant volume, it is not necessary we should recommend it to their perusal.* Those who have read the discourses of Sir Joshua Reynolds, the essays of Dayes, and the lectures of Fuseli, will not fail to read those of Opie; such persons also will know how difficult it must be to say any thing new on such subjects, and judge accordingly. Opie's pictures sold for 1386*l.* and these lectures are honoured with upwards of 250 highly respectable names as subscribers. Had O. lived to an old age, he would have attained unequalled excellence.

The Four Gospels, and Acts of the Apostles, illustrated by maps, and a genealogical table of the family of Herod; with Annotations, critical, explanatory, and practical; chiefly selected from the most able commentators, and accompanied with reflections. Two vols. By Thomas Stabback, A. B. late of Oriel College, Oxford, Vicar of Cubert, and lecturer of Helston, in the county of Cornwall. Falmouth, Heard and Penaluna, 1809. 8vo. price 1*l.* 1*s.*

It appears from Mr. Stabback's preface, that his design, in this publication, was to give, in a familiar manner, a concise,

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* As we perfectly concur in the following sentiment of Sir J. Reynolds, in his fifteenth discourse, we think it proper to introduce it here. "The knowledge which an artist has of his subject will more than compensate for any want of eloquence in the manner of treating it, or even of perspicuity, which is more essential; and I am convinced that one short essay, written by a painter, will contribute more to advance the theory of our art, than 1000 vols. such as we sometimes see."

yet clear, and corrected interpretation of the gospels and acts of the apostles. To present his readers with such an interpretation, in a portable form, and at a small expense, was, also, proposed by our author. As this book is, professedly, a compilation, we confess our disappointment in finding few or no references to Mr. Stabback's originals. In a variety of instances, indeed, we trace him to his common places: but the names of our best commentators would have given weight to his expositions, observations, and reflections. A new edition, however, will enable him to supply the defect of which we complain. And a new edition, we think, will shortly be called for. That a writer's performance answers to his promises, is no mean praise. And we are greatly deceived, if Mr. S. has not done all, and, indeed, much more than his title page and preface set forth.

That the author has shewn great judgment in his selections, must be evident to every one, who looks into the "cumbrous and costly commentaries" that have been most familiar to him. And he is, every where, consistent with himself.

We were glad to see Bishop Porteus in these pages: he is always a welcome guest. On St. Matthew xvi. 27, 28, Mr. Stabback seems to have interwoven his own remarks with the Bishop's. The following is the note:

"To support and comfort his disciples under the prospect of the hardships which he held out as awaiting them, and to give greater force to the argument, in the preceding verses, that it was better to lose the present life for his sake, than to save it by denying him, Jesus assured them, that though now in a state of humiliation, the time would come when he should at length appear in the glory of his Father, exercising sovereign authority over all creatures, and attended by the holy angels, as his servants. Then he would graciously reward his faithful disciples, for all their self-denying services, and patient sufferings for his sake, and execute righteous judgment on his enemies; thus rendering, both to believers and unbelievers, according to their works. And though, from existing circumstances, the exaltation of Christ to be judge of the world might appear incredible; yet, our Lord told them, it was his intention to give a proof and a symbol of his future glory, which some of them who were then present should witness. By referring these words of our Lord, with the Bishop of London, solely to his transfiguration recorded in the next chapter, all difficulties respecting this passage, (and many have been started) immediately vanish. Indeed, the only objection that has been made to this interpretation, seems to be founded in the expression, that some of them should not see death till it came to pass; from which [it] is inferred, that a great distance of time is intimated,---but this I do not see. As the son of man coming in his glory

to judge the world, could be witnessed generally by those who should have suffered death, and be raised again, our Saviour tells his disciples that, some of them should be favoured with a glimpse of his future glory, even while they were alive, which was fulfilled in the scene of his transfiguration; and was, perhaps, as just a picture, and exemplification, of the glory he would assume in his kingdom, at the last day, as human sight could bear. To aid this interpretation, we observe that verse 27 undoubtedly relates to Christ's final advent to judge the world. And it is most natural, if not almost necessary, to understand the similar expressions in verse 28, as relating to the same event." See Bishop Porteus's Lectures on the gospel of St. Matthew. Lecture 15.

The note on the wedding-garment (Matt. xxii. 11.) is, also, from Bishop Porteus. "It was not unusual for persons of rank and opulence to furnish their guests with suitable apparel. To this custom, we have allusions in Homer, and other classic writers; and there are some traces of it in the Turkish court at this day. At the entertainment given by the grand vizier to Lord Elgin and his suite, in the palace of the Seraglio, pelisses were presented to all the guests." It would have been pleasant to meet with such illustrations more frequently. Harmer has brought many to the reading of the scriptures, who had before no conception of the entertainment to be derived from them.

In the comment on chapter xxvii. verse 25, where woe is denounced against that man, "by whom the son of man was betrayed," &c. our author exclaims: "What a strong proof does this seem in support of the doctrine of eternal punishment. Our Saviour could scarcely have said, 'it had been good for that man if he had not been born,' if he were ever to be liberated from punishment, and made partaker of eternal happiness. For that would infinitely overbalance all possible *temporary* suffering."

We cannot say that our opinion of this passage exactly coincides with our ingenious annotator's. Strong proverbial expressions, such as the above, will not admit of *literal* interpretation. "It were easier for a camel," &c. &c. "It were better a millstone," &c. &c. are modes of eastern phraseology, of the same class. At pp. 209, 210, the observations on Judas Iscariot are borrowed, we believe, from a sermon of Mr. Polwhele.

"Whatever Judas's views and expectations were, when he betrayed his Lord, he saw his own conduct in a very different light, when he found he was condemned to die, and to be crucified as a malefactor and a slave. Then he repented himself, yet not with a gracious repentance, consisting of humiliation, fear, faith, hope love, godly sorrow, and renunciation of all sin; but he was sor

ry that he had committed this one crime; his conscience was filled with horror and remorse, and his heart with anguish and despair. He could no longer endure the agonizing tortures that racked his soul, and went, therefore, and destroyed himself. But what an honourable and important testimony did he bear to the character of Jesus. Judas was one of the twelve who were the constant companions of our Saviour's ministry, and witnesses to every thing he said, or did. If, therefore, his conduct had been in any respect irregular, or immoral; if his miracles had been the effect of collusion or fraud; if there had been any plan concerted between him and his disciples to impose a false religion upon the world; Judas, when he betrayed his blessed master, would have divulged it. His testimony, therefore, to the integrity and innocence of Christ is invaluable, because it is the testimony of an unwilling witness; the testimony, not of a friend, but an enemy; the testimony, not of one desirous to befriend the accused, but one who had actually betrayed him."

This argument is striking and convincing. But it was first presented to us in Polwhele's two volumes of "Discourses." It had then the appearance of novelty: it has certainly been never insisted on by any of the commentators.

On Matt. xxvii. 19, we have a good reference to Tacit. Annal. 3. We wish there had been more such historical notes.

At verse 46, "the *doleful* exclamation of Jesus, Eli, Eli, &c. &c. shewed that the light of God's countenance being withdrawn, and a sense of *his* wrath against *him* as our surety, were far more dreadful than all his complicated outward sufferings, of which we hear not one complaint from his sacred lips. Since he took upon himself the sins of the world, he seems to have been given for a time into the powers of darkness; and the terrors of the divine wrath sat heavy upon his soul." This will sufficiently account for our Saviour's agony in the garden of Gethsemane.

The annotations on the concluding chapter of St. Matthew's gospel strike us as peculiarly excellent. But the reflections here, as in many other places, are in too poetical a style. There is a violence of expression, ill according with the sobriety of the christian commentator. It partakes so much of the rant of the methodist, as in some measure to discredit the judiciousness, the ingenuity, and, we may add, the elegance of this compilation.

The preface to St. Mark's gospel is very good; particularly where Mr. S. points out the "minute matters," which shew that the historian had been a spectator of what he described.

On chap. ii. 17. we read: "Christ shews, that those are too tender of their good name, who, to preserve it, with some

nice people, will decline a good work.—Christ would not do so." We know not, what Mr. S. would insinuate, by "*nice people.*" We should, with Christ, enter the habitations of the poor, in order to relieve their wants, spiritual and temporal; but we should not "sit at meat" with them. In the imitation of the most perfect model, good sense, and discretion, are necessary.

On chap. iii. (St. Mark) 10. We are told, "All afflictions are the effects of God's displeasure against the sins of men." This sentiment should have been expressed in a more guarded manner; to avoid the inference, that the most afflicted are the greatest sinners. "The reflections," at the end of this third chapter, are sober and rational. They prompt us to exclaim: "O, si sic, omnia dixisset."

In our author's "reflections," on Mark, chap. v. we are pleased with his idea of the recognition of friends in a future state.

The first note on St. Luke's gospel, which we have marked for an observation, is that on chap. iii. v. 14, where the Baptist answers to the question of the soldiers; "What shall we do?" "Do violence to no man; neither accuse any falsely; and be content with your wages." Here Mr. S. makes a general remark only; such as is to be found, in all the expositions of the New Testament. But he might have drawn an inference from the text, in favour of a military life; in vindication, at least, of the warfare of those who are enlisted in the service of their country. For this much is fairly implied. Had the Baptist disapproved of war; had his "voice" been that of the Jacobins, or the Quakers, of the present day, he would rather have advised the soldiers at once to lay down their arms, and return to their respective homes, than have instructed them in three particulars, so distinct, and so appropriate.

On chap. xii. v. 29, of Luke, "Neither be ye of a doubtful mind;" we hailed, with pleasure, a short and elegant criticism. The note on verse 32, of this chapter, wears rather an uncharitable aspect. "The reflections," on the xv. chap. of Luke, are again not quite so temperate as we would have wished. "Raise their angelic voices, strike their golden harps!"

The note on St. John's gospel, viii. 12, is a most pleasing illustration. On the xv. chap. "the reflections" are just, and well expressed.

On Acts of the Apostles, chap. ii. 47. the word σωζομενους is very properly translated "*the saved*;" not (says the annotator) "such as should be saved;" as in the common translation,

in the sense of those who maintain the melancholy doctrine of reprobation.

The note on Eutychus, xx. 9, might have been spared. The case of this young man can never occur among us, except at an irregular conventicle. St. Paul was preaching at midnight. And the occasion justified St. Paul's preaching at such an hour. That some of his audience were oppressed with sleep, we need not wonder; nor can any blame be imputed to the slumberers.

Of nearly the same description is the note on xxi. 5. It is too fanciful. In general, however, the annotations on the Acts of the Apostles, are instructive and edifying, at the same time that they are highly entertaining. This must necessarily be allowed, notwithstanding a few slight exceptions.

There are numerous other passages, to which, on looking over these volumes, we have subjoined a remark or a query; but our readers have seen enough, to perceive the general complexion of the publication. This, as we have already intimated, is highly favourable to our author. We have no doubt that it will prove an eminently useful work. We should add, that it comes sanctioned by a most respectable list of subscribers; among whom we observe the greater part of the episcopal bench.

Caledonian Sketches, or a Tour through Scotland in 1807; *to which is prefixed an explanatory address to the public, upon the recent trial.* By Sir John Carr, 4to. Pp. 542. Matthews and Leigh, 1809.

Sir John Carr is so well-known to the world as a tourist, that it is needless to enter into any examination of his general qualifications for the office. He is one of those light and airy travellers, whose observations are more amusing than keen, and who rather skims the surface of a country, than enters into any deep investigation of the manners, customs, habits, government, and religion, of its inhabitants. He might, in truth, be called the Travelling Optimist, for he sees every thing *en beau*: with him it is all light and no shade: he deals out his commendations *largâ manu*; and to him, as to his predecessor, *Candide*, every thing seems to be for the best, in this best of all possible worlds. With such a travelling companion, if a man be not kept in constant good humour, he must be a very dissatisfied, querulous, and morose being, indeed. We know not, after this candid confession, what our readers will be disposed to say of us, when we acknowledge that we have not preserved a

becoming equanimity of temper, in accompanying Sir John, through the bleak and dreary deserts of the Highlands, and in roads over which we have travelled so many times before. In short, there is no ground so often trodden by a critic as Scottish ground; because there is none, we believe, which has been so often described, by tourists, travellers, statistical writers, public economists, and historians.

With the preliminary address, which relates to the unfortunate trial about *The Pocket Book*, we have nothing to do; it is extraneous matter; and, if it were not for the generosity displayed by the author, in throwing the blame *off* the shoulders of his publisher *on* his own, we should say, it had been better omitted altogether. As Sir John Carr directed his course to the north through Cambridge, it afforded him an opportunity of devoting a few pages to the *memorabilia* of that University; but as they cannot be expected to supply much matter for novel observations, our readers will not be surprized that we should satisfy ourselves with extracting a single remark, although even it has been made by preceding writers.

"The library of Trinity College is a very noble room, and said to contain many valuable books, but it is sadly disfigured by the window of painted glass at the south end, representing Sir Isaac Newton, who died in 1726, presented to his present Majesty, George the third, who was born in 1738. The King is seated upon a throne, holding a laurel chaplet in one hand, and attended by Minerva, whilst below the Lord Chancellor Bacon, who died in 1626, is seen preparing to register the reward which the sovereign is about to bestow upon the philosopher, who died about twelve years before his royal benefactor existed. The execution of this gaudy association of the dead and of the living, this transparent portrait of absurd anachronisms, corresponds with the design."

It is surely a great disgrace to a learned body of men, to have such a public exhibition of folly and absurdity! Our tourist enters pretty much at large into the discipline and course of study at the University of Edinburgh; but we can by no means admit the justice of all his observations on that seat of learning. The students, it seems, have no rooms allotted them, as in our universities, but live where they please. "A parent or guardian would," Sir John very justly observes, "at first, naturally exclaim against this total absence of discipline."—They certainly would, and with very great reason; and they probably would persevere in their opinion, notwithstanding the tranquillizing assurance of our tourist, that "no indecorum or inconvenience is found to follow." Credat Judæus; at least if it do not

lead to an immoral course of life, no thanks to the wise founders of the University, or to its sapient rulers and professors. With his usual propensity to praise, Sir John labours, but labours in vain, to prove, that great advantages result from this total want of discipline in an academic education. "Young men," he tells us, "of moderate fortune, are not mortified and depressed by being forced into a style of living and extravagance to which their finances are inadequate." Now nothing is so well calculated to prevent this mortification and depression, as the rules and manners of a collegiate life, at the English Universities, which were formed for the express purpose of preventing *extravagance*. "By living in the city," he continues, "they have it in their power to visit amongst genteel families, and to temper the austerity of learning with the amenity of good manners." Is Sir John Carr to be told that the rules of an English college do not prevent students from visiting families in the town or country, and from acquiring that amenity which he seems to claim exclusively for the students of Edinburgh? But we will not pursue our comments on this part of his book, where the remarks, to say the least of them, are puerile, and his deductions weak. Most of our readers, probably, recollect, that among the new places erected by the economists of Lord Grenville's school, was a new professorship of medical *jurisprudence* in the University of Edinburgh, of which Sir John gives us the following favourable account.

"The recent professorship of medical jurisprudence has excited considerable curiosity, principally on account of its having been made a subject of parliamentary comment. Medical jurisprudence has been for some time a subject of academic investigation at Goettingen, Giesen, and Leipsic, in Germany, under the name of juridical or forensic medicine, medecina forensis; also medicinische polizer, or state medicine; and, in France, the subjects connected with it have been systematically discussed in two very ingenious works: 'Les Lois éclairées par les sciences physiques, par R. E. Foderee;' and 'Medecine legale et Police Medicale de P. A. O. Mahon, professeur de medecine legale, &c. à l'Ecole de medecine de Paris.' Medical jurisprudence, as appears by a brief view of its extent and importance, considered as a branch of education, by its present able professor, Dr. Duncan, jun. comprehends both juridical medicine and medical police, and originated with the code of laws enacted by the Emperor Charles V. under the name of 'Constitutio Criminalis Carolina,' which ordains that the opinions of physicians should be taken, with regard to wounds, child-murder, poisoning, procured abortion, concealed pregnancy, &c. and which induced some legislators to enjoin that all tribunals and judges should obtain, from sworn physicians, appointed to this office, their opinion upon subjects connected with their studies, in a course of

legal investigation; and, since that period, many able men have treated the subject with great ability, particularly Dr. Loder, of Jena. How valuable the branch of juridical medicine is, and how necessary, in criminal matters, for judges, juries, and advocates, to have it within their power to avail themselves of such a description of knowledge, will appear from the following matters of inquiry, which occur most frequently in criminal courts.

" 1. The cause of death, as ascertained from the examination of the body.

" 2. The sufficiency of the supposed cause to have produced death.

" 3. Probable event of wounds, contusions, &c.

" 4. The importance of the part injured.

" 5. Supposed child-murder, whether still-born or not.

" 6. Whether death accidental or intended.

" 7. Abortion; its having occurred, 1st. spontaneously from habit; 2d accidentally, from external violence, or passions of the mind; 3rd or intentionally, from the introduction of a sharp instrument, use of certain drugs, &c.

" 8. Rape; its being attempted or consummated, recent or previous defloration.

" 9. The state of mind of the accused, so as to make him responsible for his actions.

" In civil courts the questions generally regard:

" 1. The state of mind; madness, melancholy, idiotism.

" 2. Pregnancy; concealed, pretended.

" 3. Parturition, concealed, pretended, retarded, premature.

" 4. The first born of twins.

" 5. Diseases concealed; pretended, imputed.

" 6. Age and duration of life.

" Before consistorial courts, the subjects investigated are:

" 1. Impotence, general, relative, curable, incurable.

" 2. Sterility, curable, relatively incurable, absolutely incurable.

" 3. Uncertainty of Sex.

" 4. Diseases preventing cohabitation, leprosy, &c.

" Medical police is the application of the principles deduced from the different branches of medical knowledge for the promotion, preservation, and restoration of general health, and as far transcends juridical medicine in importance, as the safety, prosperity, and security of nations, exceed the welfare of individuals. To prevent the introduction of contagious diseases, or to arrest their progress, to preserve and improve health, to supply nutritious and economical food for the poor, to secure to the indigent the advantages intended by their benefactors, to rear the orphan to benefit the country which has adopted him, to regulate the abuses or ignorant treatment of the mad-house, and to mitigate the horrors of the prison, are subjects of impressive consequence to the community, and are the general objects of medical police, and more particularly the following:

" The situation of places of abode—Construction of Houses—

Air—Means of counteracting its impurity—Its various impregnations.

" Water.—Its necessity and purity.

" Food.—The various kinds—Comparative quantities of nourishment afforded by them—Cheaper kinds, which may be safely substituted in times of scarcity—Bread—Animal food—Butchers' meat—Fish—Vegetables—Culinary vessels—Cookery, healthy, economical, drink—Beer—Ale—Porter — Cider — Spirituous liquors — Wine—Warm Drinks— Adulterations of these liquors—Hurtful additions—Vessels.

" Fire and light.

" Clothing.

" Cleanliness.

" Professions— Men of Letters — Manufacturers — Mechanics—Soldiers—Sailors.

" Healthy Propagation.

" Pregnant and puerperal women.

" New-born infants — Registers of Births.

" Physical Education.

" Prevention of Accidents.—From Poison—Hurtful Effluvia—Maniacs.

" Restoration of the apparently dead—Humane Societies—Care of the dying—Danger of too early and too late burials—Places of interment—Manner of conducting it—Bills of Mortality—Contagious and epidemic diseases—Plague—Putrid fever—Dysentery—Small Pox—Inoculation—Extirpation of them—Leprosy—Itch and venereal—Precautions to be taken to prevent their introduction, to diminish their violence, to destroy their cause, and to counteract their effects.

" Management of Public institutions, in which many persons are collected together.

" Hospitals for the indigent, viz. Lying-in Hospitals—Foundling ditto—Orphan ditto — Hospitals for Education — Aged — Blind—Maimed.

" Military Hospitals.—Prisoners of War—Lazarettoes—Workhouses—Prisons.

" Hospitals for the sick.—Maniacs—Convalescents—Incurable.

" Here are also many other highly interesting subjects, which come within the range of medical jurisprudence and police, and their interference may sometimes be advantageously extended beyond the strict limits of their operation.

" The importance of the subject was deeply felt by his Majesty's late ministers, who first considered it, at the recommendation of the Right Hon. Henry Erskine, then Lord Advocate for Scotland, in consequence of which a professor was appointed, with a salary of one hundred pounds per annum, in the person of Dr. Duncan, jun. whose father commenced a private course of about twelve lectures, eight or nine years since, with much ability, but without any appointment or salary.

" In our own criminal courts, the value of applying to medical

gentlemen, to aid the judge and the jury in their opinion and verdict, in criminal cases, is already felt, and in two recent trials for murder, committed upon the highway, at the Old Bailey, which have much excited the interest of the public, two medical gentlemen gave their opinions, upon oath, of the cause of the deaths of the deceased, grounded upon the evidence produced on the part of the crown. This subject has occupied more of my journal than I originally intended, on account of its being so much misconceived, and to many so little known."

With all becoming deference to our author, we do not think that his endeavour to make the subject better known, will make it better liked. Without the advantage of any such professorship, without attendance at any lectures on *medical jurisprudence*, or on *medical police*, our medical men have never found any difficulty in giving as clear and decisive a testimony as the circumstance would admit of, in any case on which they have been called to pronounce. There is, indeed, no knowledge, to be acquired by this new mode of study, which every regular practitioner must not be in possession of.

Subjoined to his account of Heriot's Hospital, in Edinburgh, is the following just observation, applicable to more charitable institutions than one.

" Many of the leases granted by the trustees of this hospital will soon expire, when the revenues of this princely foundation will be greatly increased, and when, *unlike the scandalous conduct observed under similar circumstances of increase by the governors and trustees of certain nobly-endowed charitable institutions in England*, it is the determination of the trustees of Heriot's hospital to follow up the intentions of the munificent founder, by taking as many more boys ' as the sum should be sufficient for !' "

This is the only proper mode of fulfilling the intentions of a founder; and of appropriating the augmented revenues of a charitable institution. We know not whether Sir John, in his imputation of " *scandalous conduct*" to certain institutions of this nature, meant to allude to one, about five miles south of the metropolis. When this charity was first endowed, the income was 600*l.* per annum; it is now 4000*l.* and yet, strange to say, the benefits of the institution are still kept within its original confined limits; and, instead of the increased revenue being appropriated to an extension of its advantages, by the reception of more objects, it is devoted solely to increase the profits of its inmates. These inmates, too, who are so sedulously attentive to their own interest, do not display a corresponding anxiety to discharge the duties attached to their situation. By the regu-

lations adopted by the founder, it was settled, that two of the three clerical fellows should superintend a grammar school, which was directed to be opened at the college, for the education of the children of all persons residing within a mile of the hamlet.— But no grammar-school is to be seen, and, contrary to the manifest intention of the benevolent founder, the fellowships are nearly *sinecures*. The fellows, however, take care to occupy themselves sufficiently in devising means for raising their rents, and increasing their profits. They have recently cut down a great quantity of timber; and with so little attention to decorum did they conduct this lucrative concern, that workmen were sent into gentlemen's gardens and court yards, without even the compliment of asking their permission, or of apprizing them of the design. They are the worst landlords in the country, and exact the most exorbitant rents from their tenants. With not the smallest claim to parliamentary favour, or to public indulgence, they lately solicited and obtained from the legislature, a power, never before conferred on tenants for life, without a corresponding public benefit, to grant leases for *eighty-four years*. By this sagacious manœuvre, their enormous income will, in a short time, be greatly increased. The Archbishop of Canterbury is, we understand, visitor of the college to which we allude, and we are convinced that his Grace, on perusing this brief statement of facts, the authenticity of which he may soon ascertain, will feel it his duty to institute an immediate and strict inquiry into the conduct and discipline of its officers and fellows, and into the degree of conformity which these display with the known intentions and recorded rules of the founder. If some reform be not speedily adopted, we shall find ourselves obliged to speak more plainly on this subject. To return from this digression, which our readers, we are persuaded, will excuse in favour of the *motive*, we shall proceed to exhibit one suitable instance of the justice of our observation, that Sir John Carr's propensity to praise is exceeded only by his ingenuity in the formation of opportunities for bestowing it.

"The most distinguished advocate at the Scottish bar is the Right Honourable Henry Erskine, a gentleman of great learning, wit, and eloquence, and brother to the late Lord High Chancellor of Great Britain, who, upon his elevation to that high and dignified office, carried with him the affection and admiration of every gentleman at the British bar, where it was his invariable practice to encourage and support, under the shelter of his exalted talents, the early efforts of the young barrister, although opposed to the cause which he *advocated*."

Never, surely, was a compliment, to use a vulgar metaphor, so

completely "lugged in by the head and shoulders!" Who the deuce would have thought of looking for a panegyric on Lord Erskine in a description of the Scottish bar? We are sorry to observe that the author's remarks on *tithes* and the *clergy*, are extremely flippant, and superficial, and betray an absence of that knowledge without which a man should not presume to speak dogmatically on subjects so serious and important; while the decided preference which he evidently gives to the Presbyterian ministers over the English clergy, is not very patriotic, nor yet very just. "In Scotland," says Sir John, "there is no *holy sinecure*." And, he ought to have added, in Scotland there are not two thousand benefices, under 50*l.* a year, held by persons who have spent a capital in qualifying themselves for their situation, which would have produced a greater revenue than their livings. By his loose remarks on "*poor* and *half-famished*" curates, we should suppose he never heard of the Act of Parliament, known by the name of the *Curate's Act*, which enables the bishops to regulate the salaries of curates, within their respective dioceses, according to the value of the livings. And when he tells us, "I am credibly informed that a curate, in the Isle of Wight, cleans the boots, and attends to the horses, of his sacerdotal master," we can only express our astonishment at the excess of his credulity. If it were possible that two clergymen could so disgrace themselves, it would be a duty incumbent on every person acquainted with the circumstance to inform the bishop of their conduct, and to hold them up, by name, to public indignation. But no writer should state such a fact on light and trivial authority. We turn, with pleasure, to our author's more accurate accounts of matters of less importance, on which the sportive nymph, Curiosity, may exercise her talents, without injury or offence.

"Having heard that the *maiden*, a Scottish instrument of decapitation, which was invented many years since, and is said to have furnished the French with the plan of their guillotine, was still to be seen in the room under the Parliament House, curiosity led me, as I was passing that way, to endeavour to find it out. I could not help smiling, upon my asking an old man, who appeared to be on duty at the place, where the *maiden* was, to hear him gravely reply, that he did not know there ever was one in Edinburgh in all his time.

"Indeed, for some time, no one appeared to know where the maiden was; at length I heard that it was in the possession of the society of antiquaries, where I at length found it. In the rooms belonging to this institution are several valuable curiosities, at present badly arranged and kept, consisting of ancient and foreign armour, weapons, and several antiquities and coins. In one chamber there is a collar, with this

curious inscription upon it: 'Alexander Steuart, found guilty of death, for teft at Perth, and gifted by the justiciars as a *perpetual servant* to Sir John Areskine, of Alva, the 5th of Dec. 1701.' This collar was fastened round the neck of the culprit, who exchanged death for slavery in this extraordinary manner. There is also an ancient highland querne, for grinding oats. The maiden is in a cellar under the rooms; the frame is something like a painter's easel, about ten feet high, having grooves in its inner edges, in which an axe, heavily surmounted with lead, was placed, and which fell with precision, upon being disengaged from the peg which held it at top, upon the head of the culprit, which was fastened upon a cross bar, about three feet and a half from the bottom. The axe of this instrument is a square, that of the French guillotine being a square, cut diagonally; it was frequently used at Halifax in the time of Queen Elizabeth. It is a curious coincidence, that the Regent Morton, who first introduced the maiden into Edinburgh, that Mr. Guillotine, [Guillotin] who improved, and caused it to be used in France, under his own name, and that Brodie, who induced the magistrates of Edinburgh to adopt the new drop, now generally used in England, for the execution of criminals, all severally perished by the instruments of death which they themselves had introduced."

Sir John Carr has here fallen into a vulgar error respecting Dr. Guillotin. "Il est faux," says a modern French author, writing on this subject, "qu'il ait portè sa tête sous l'instrument de mort dont il avoit été, non l'inventeur, mais la renovateur."

(To be concluded in our next.)

Letters from Portugal and Spain; comprising an account of the operations of the armies under their excellencies Sir Arthur Wellesley and Sir John Moore, from the landing of the troops in Mondego Bay, to the Battle at Corunna. Illustrated with engravings by Heath, Fittler, Warren, &c. from drawings made on the spot, by Adam Neale, M. D. F. L. S. Member of the Royal College of Physicians, and Physician to his Majesty's Forces. Pp. 364 and 116, 4to. 2l. 2s. Phillips, Bridge-street, 1809.

THE multitude of manufactured publications with which the literary world has lately been inundated, respecting Portugal and Spain, have added no more to the general stock of knowledge than the usual furniture of the circulating libraries. Curiosity was excited, and the generous authors, as eager to satisfy public anxiety, in this respect, as gossips are to prescribe for the diseased, however ignorant they may be of medicine, have industriously supplied abundance of reading. That they are deficient

in instruction is, perhaps, rather their misfortune than their fault, for it must be confessed that they have manifested considerable industry in compiling from old geographies, tours, and such like obsolete works, but rarely or never from the original Spanish or Portuguese writers. Some few of them, indeed, have had access to French sources, and have presented the supposed credulous English reader with vapid anecdotes which were familiar in France during the reign of Lewis XIV. and detailed them with much self-complacency as original; others have ventured to imagine such facts and incidents as they thought likely to gratify the fancy and amuse the reader at the expense of the Spanish convents. Yet even here they have not hesitated to decorate themselves with borrowed plumage, and copy their wit from Diderot, instead of drawing it from their own observations. As to reflections on national manners and customs, the infamous travels of Figaro, have also been laid under contribution by the learned caterers for popular curiosity, who write letters descriptive of Spain and Portugal without ever being out of sight of the smoke of London.

These remarks, however, are no farther applicable to Dr. Neale's Letters than as they may tend to rescue them from the general suspicion which is justly entertained of such works. Dr. N. has actually visited the countries of which he speaks, has observed them with the eye of a philosopher, and describes them often with great neatness and interest. His account of the battle of Vimeira, which he observed from the adjacent heights, is much the best we have seen; it avoids all minute details, is animated without affectation, and conveys a general idea of the scene, accompanied with a good engraving. The universal regret of the troops at the unprecedented circumstance of the conqueror being reduced to the third in command, is stated with great candour and impartiality, as well as the dastardly conduct which prevented his pursuit of the enemy after the battle of Vimeira. From a friend's journal, Dr Neale is enabled to furnish his readers with a complete narrative of Sir Arthur's campaign, as the Dr. himself, being attached to Brigadier-General Anstruther's army only landed at Peniche on the 19th of August, after the action on the heights of Roleia. From this journal we select the following curious items:

"1st September. We understand that our division, which Sir Arthur commands, being the only *one* which had *engaged* the French, are *not* to be permitted to take possession of Lisbon, and its fortresses!"

This is, no doubt, a singular mode of rewarding courage, and inspiring an heroic spirit in soldiers, to deny them the gratification of such a triumph, and the honor of receiving that submission of the enemy which they had purchased with their blood. To deprive men of such indulgences, which are not merely innocent, but highly advantageous to the cultivation of a martial spirit, alone betrays the criminal incapacity of the commander, who appears to have been alike insensible of the impulse of martial enthusiasm in himself, and incapable of observing it in others. This journal, after stating a variety of interesting facts, respecting the discontent of the Portuguese at "the treaty of capitulation," as they very appositely called it; the mismanagement of the Commissariat, which took a whole depôt into the French lines; and the plundering rapacity of the French, who "had actually packed up two state carriages, the property of his royal highness the Duke of Sussex, [Kent, we should suppose is meant] but, at the remonstrance of Gen. Beresford, they were compelled to relinquish their booty." If any thing could add to the general feeling respecting the convention, the following anecdote must.

"Junot, who had become exceedingly indignant at the idea of returning to France in a frigate, instead of a line of battle ship, was informed that the Duke of York was in the habit of sailing in a frigate; to which he made answer---'That he trusted it was not intended to make a comparison between him and the Duke of York. The Duke of York,' said he, 'is only commander-in-chief of a king's army, while I, the Duke of Abrantes, am commander-in chief of an emperor's army, as well as his Imperial Majesty's representative."

The principal French officers were men rather advanced in years, and among them very little harmony or friendship subsisted. Junot's second aide-de-camp considered him only as a "*bon officier de cavalrie, mais rien d'autre*;" nothing but a good officer of cavalry. Junot and Laborde were envious and jealous of each other, as the former had been only a simple serjeant of the same regiment of which the latter was lieut.-colonel at the commencement of the revolution. Junot was originally an attorney's clerk, but is not esteemed a man of ability either as a soldier or politician, although possessed of animal courage. Kellerman began his career as a private in the Conflans regt. of hussars. Much has been said of Buonaparte's attention to merit; but Laborde, who was a lieut.-colonel before the revolution, and is still considered one of the best officers in the French army, has yet attained no higher rank than a general of division, after 20 years service.

Dr. N. describes Mafra, and the country between Vimeira and Lisbon, with considerable accuracy, and relates some anecdotes of the reluctance of the Portuguese to afford the English accommodations. Their insuperable indolence in such cases contributed to their appearance of ingratitude and inhospitality. The author, however, very absurdly allows himself to slight the spirited conduct of the Spanish General Galluzzo, who had invested Elvas, and very justly insisted, in defiance of any English convention to the contrary, that the French garrison should surrender prisoners of war to him. It is, indeed, astonishing that any Englishman would have dared to request him to act otherwise, which was a species of treason to his country. In the following letter, dated Lisbon, Oct. 6, Dr. N. does justice to the extraordinary merits of an injured officer.

"The English papers, just received, have put the army in possession of all the particulars of the convention: they likewise give us an idea of the sensations it has excited in the public mind at home. These are, indeed, such as we had all anticipated.

"The departure of Sir Arthur Wellesley for England, is a subject of great regret with the army. He had won the entire confidence and affections of the soldiery, in an uncommon degree, by his talents and affability.

"Indeed, he possesses such a combination of rare qualities, as seldom fall to the lot of an individual; and, with the exception of Nelson, whose fame he bids fair to rival, England has, perhaps, produced no man, since the days of Marlborough, of so much innate military acumen. To a body unusually active, there is added, in him, a mind the most fertile in resources. His quickness of conception can be equalled only by his intrepidity in execution. With an instinctive readiness, he forms a just conception of the character and talents of his enemy, as well as of the result of his own plans.

"He is one of those whom our country ought always to cherish; as it is only with such men at the head of our fleets or armies, that we can hope to meet, with suitable energy and effect, the powerful means of an inveterate foe.

"Besides these grand traits of character, Sir Arthur has been trained in the best, perhaps, of all schools for learning the art of war, I mean the plains of Hindoostan. It is experience alone than can enable any general to put thirty or forty thousand men in motion. The mind, if long confined to petty and minute details, can seldom be brought to collect, with facility, into one point, a multiplicity of particulars, and to refer a variety of operations to their common principle. It is for this reason that a good officer of battalion is often found to make but a very indifferent general."

The author relates several anecdotes of the sufferings of the French soldiery, of their being assassinated by the peasants, and

dying with hunger and fatigue on the roads. A corps of *voltigeurs* are said to have marched from Bayonne to Lisbon in thirty days, a distance scarcely credible, through such a country. This ability for rapid marching, however, is the true discipline of an army. We have several times had occasion to notice the importance of quick and long marches, as well as the mathematical accuracy with which a French army can arrive at a certain point in a given time; this is another example of it. After the battle of Austerlitz, Buonaparte very justly addressed his troops, "Soldiers! you have conquered the Austrians by your *legs*; when they believed you were still at Ulm, they found you under the walls of Vienna." Sir Arthur Wellesley is, we believe, the first English officer who properly appreciated the value of time, and studied the means of accelerating his march with ease to his men. From his landing at Figuera, in Portugal, till the battle of Vimeira, he took up ground at night always in column, in the order of march, and not in the usual mode of encamping in line; by which means he not only gained time, but saved the half of his troops a traverse march of perhaps four or five miles each day. The march to Salamanca was not so judiciously conducted.

To these anecdotes succeed a much more interesting account of the paintings, and other objects of the fine arts, than we found in the letters of Sir R. K. Porter, as well as an account of the contents of the museum of natural history, which we are happy to find has not been plundered. Dr. N. states the extraordinary quantity of carbonate of lime deposited by the water used at Lisbon, and recommends patients who go there for the recovery of their health, to reside at the source of the spring, near Montelavar, a small village situated in a dry but sterile district of calcareous hills. He appears to think that the patient will derive more advantage from the water than the atmosphere, but both must have an effect. As a fellow of the Linnæan society, however, Dr. N. should have taken some notice of the rare plants in the botanical garden adjoining the museum. This would have been much more in character than to have suffered himself to be the dupe of the vulgar tales respecting the tide ebbing and flowing above a foot in the dungeon near Belem castle, where the conspirators against Joseph I. were kept by Pombal previous to their execution. A little observation might have convinced the author that such an influx of water is physically impossible, unless communicated by artificial conduits, which certainly do not exist, and if they did, the effect would be that of drowning the unfortunate prisoners the first spring-tide. This account is equally as false as the vulgar opinion, which pre-

tends, that the whole Rocio-square is vaulted under ground, and consists of cells for prisoners sentenced by the Inquisition. Had such places actually existed, they must long since have been discovered and destroyed, although we have seen persons in Lisbon so perfectly convinced of their reality, that they have stooped to listen in the centre of a square, as large as any in London, imagining that they heard the moans of unfortunate prisoners. The imagination and irrational credulity operate in every country.

We prefer the author's occasional remarks on the natural history of Portugal, to the repetition of common tales, or trite allusions to Sterne. But we must be permitted to doubt the accuracy of his account of the thermal springs in Lisbon, when he says, that "their heat is about 88°, that is two degrees higher than Buxton;" and that they contain "sulphurated hydrogen gas." In geology he follows Professor Link, who inferred that, because the Basaltic districts suffered most from the earthquake, all Basalt rests on strata of coal; and Dr. N. concludes, from the heat of the springs, (which are very little noticed, and of as little importance in Lisbon) that "subterraneous combustion is constantly going on here, which may again prove fatal to this city."

Dr. N.'s narrative of his journey and adventures from Lisbon to Salamanca, partly by the same route as we have before passed with Sir R. K. P. is not devoid of interest, and is sometimes even humourous and amusing; but, as it is necessarily confined to the conduct of those few natives with whom the author happened to come into contact, neither his nor any other officer's personal observations can be considered as a criterion of the general manners of the people. Some persons on whom he was billetted on his route were extremely civil and even generous to him; others were very sullen and ill-natured; characters and emotions not confined to Portugal and Spain. If England was invaded by a foreign enemy, and Spanish troops came to our assistance, they would perhaps find as much ill-nature, and symptoms of ingratitude, among the common people on whom they might be billetted, as our army did in Spain. Wherever the people knew any thing of the Cintra convention, they uniformly manifested their dissatisfaction, and wished that Loisson and other French generals had been hanged. The ground of the following picture, sketched at Santarem, is tolerably faithful to nature throughout all Portugal; the colouring only produces a rather strong effect.

" Beggary," observes our author, " in this country, is carried to a most extraordinary height ; but there are two distinct classes of mendicants in Portugal : the mendicants of indigence, misery, and starvation ; and those of superstition, arrogance, and hypocrisy. They carry on an eternal competition with each other ; and so unequal are the weapons with which they fight, and so different their mode of waging war on the public purse, that you daily find, in all the large towns of the kingdom, the beggars of indigence expiring in the very streets, where their opponents are among the best fed and best lodged inhabitants.

" The former, though perishing with hunger and cold, seldom prefers a request. He casts his watery eye on the first benevolent countenance he beholds, and in silence awaits the result of that appeal. If he receives charity, he is grateful ; if not, he raises his eyes to Heaven, and steals away to the dark corner which shelters him from the wind.

" But a very different mode is adopted by the latter : Collected in a body of five or six persons, they arm themselves with a crucifix, or a wooden image, or a picture, and bearing a few lighted tapers, they sally forth after sun-set, through the streets of the towns, roaring forth the most discordant notes in praise of St. Francis, or the Madonna ; while a few imps, whom they keep in pay, and who are well instructed for the purpose, run before the procession, and with a large stone, or huge cudgel, thunder at the door of each house, till the owner, trembling for his locks and hinges, starts from his bed, curses the disturbers of his repose, and chucking a testoon, or a couple of vintains, out of his window, creeps back to his miserable straw pallet, and wishes from the bottom of his soul that the whole crew of Franciscans, Benedictines, and bare-footed Carmelites were in the lowest depth of purgatory."

The Dr. presents his readers with a well-executed view of the castle and town of Punhete, situated at the junction of the Zezera and Tagus. This little town was built by the Romans, who called it *Pugna Tagi*, or the strife of the Tagus with Zezera. In 1560, at the instance of Simon Gomez, the holy shoemaker and prophet, it was made a market town ; the situation is highly pleasing, and the country covered with olive trees. When our troops first entered Portugal they mistook the young olives for willows, and used many of them for camp-huts and fires ; but their nature and value being discovered, this trespass was prohibited in general orders. The author, in traversing the Portuguese mountains, occasionally notices their geological structure, and uses Werner's terms of primitive and secondary with more familiarity than accuracy. In speaking of the Serra of St. Miguel, or Michael mountains, he tells us that the chief ridge is of primitive formation, composed of reddish marble ; but all the others are secondary, being schistus, *formed* from decayed gra-

nite! Here our ingenious traveller certainly misapplies mineralogical names; which, however, does not detract from the merit of his view of "the Pass of Villa Velha on the Tagus." The poor village, called the Carnadas, near Castel Branco, he likewise observes is placed on the summit of a bare rock of "*granitic* schistus, with veins of quartz, the stratums [strata] of which are nearly perpendicular to the horizon." The Dr. probably mistakes gneiss for schistus. At Belmonte, the wretch Loisson, who died at Oporto, murdered 40 of the innocent inhabitants in cool blood. His wanton cruelty to the people made him be nick-named *Maneta*, from his having lost an arm. These are the ruffians who suit Buonaparte's views of regeneration.

With respect to the merits of General Moore's campaign, a few extracts from this volume will strikingly illustrate what we have before advanced on this subject. Dr. N. writes thus, on the 29th Nov. at Salamanca.

"We are still without cavalry, consequently ignorant of the real force or movements of the enemy; and serious apprehensions begin to be entertained lest the French should intercept the division under Lieutenant-General Hope, the head of which, I have just heard, was at the Escurial on the 21st instant. As the whole of our artillery, excepting one brigade, accompanies that division, should any accident happen to it, we shall be in a dreadful dilemma.

"Many officers indeed think, that General Moore has not displayed the greatest circumspection, in thus separating his guns from the main body of his army. It is certainly true that they could not have been brought on by the same road which we came; but it is alleged, that General Hope's division ought to have been much stronger. In fact, this sudden change of affairs in Spain, seems never to have been at all calculated upon, either by the Spaniards or the British General, and our whole march was arranged, it appears, under the impression that the Spanish armies would have held together, and covered the union of General Baird's and General Hope's divisions with the centre, under General Moore."

In a letter from Cubillos on the 30th Dec. we have the general orders of the 27th; after remonstrating most pointedly with both officers and soldiers, especially those under the commander in chief's immediate command, for their improper conduct in disgracing "their country by acts of villany towards the country they are sent to protect," observes:

"The Spanish forces have been overpowered, and until such time as they are re-assembled, and ready to come forward, the situation of this army must be arduous, and such as to call for the exertion of qualities the most rare and valuable in a military body. These are not

bravery alone, but patience and constancy under fatigue and hardship, obedience to command, sober and orderly conduct, firmness and resolution in every different situation in which they may be placed. It is by the display of such qualities only that the army can expect to deserve the name of soldiers, that they can be able to withstand the forces opposed to them, and to fulfil the expectations of their country. It is impossible for the General to explain to his army the motives of the movements he directs. The commander of the forces can, however, assure his army, that he has made none since he left Salamanca which he did not foresee, and was not prepared for; and, as far as he is a judge, they have answered the purposes for which they were intended. When it is proper to fight a battle, he will do it, and he will choose the time and place he thinks most fit. In the mean time he begs the officers and men of the army to attend diligently to discharge their parts, and to leave to him, with the General Officers, the decision of measures which belong to them alone. The army may rest assured that he has nothing more at heart than their honour, and that of his army.'

"From a passage towards the end, you will observe that the officers have begun to murmur at the rapidity of our retreat. I should tell you, that hitherto the greatest mystery has been sedulously thrown over all our proceedings, which has not tended to conciliate the minds of either men or officers towards the measures of our commander in chief. A certain degree of secrecy is no doubt necessary and highly proper on many occasions, but too much of it is generally offensive to soldiers on service; and it would be, perhaps, better if Sir J. Moore had steered more of a middle course in that respect. You know, that in the French army, it has latterly been the fashion to act on a plan directly opposite; every one has some idea of the motives of his actions, and is therefore more prompt in doing whatever may contribute to the general good."

On the 1st, 5th, 10th, and 19th of Jan. Dr. N. writes:

"All this morning troops have been coming in, and our artillerymen are employed in destroying and burning ammunition waggons, and throwing their contents into the river. Hence it would seem that we are still rapidly to retreat; report, indeed, says, that we are to go from Lugo to Vigo, and embark there for Cadiz.

"Several old and experienced officers seem to be perfectly astonished at the celerity with which Sir John Moore is carrying on this retreat, and predict that, by the time we reach Vigo, should this march against time be persevered in, one-fourth of the army will certainly be left in the ditches.

"The route from Nogalis was marked by the same spectacles as the preceding day's. I had the curiosity to count the dead horses and mules for the space of two leagues, and at a moderate calculation their value amounted to more than twenty thousand pounds. I am sorry to find that this sad necessity has, in a great measure, arisen from

want of shoes. Our march has been so rapid, that there has been no time to hammer new ones, although in most towns in Spain iron bars are plenty enough. I am not a little surprized how the French cavalry can pursue ours, as they must of course suffer the same distress. Horse-shoes, as they are made in England, are so extremely heavy, that no dragoon can well carry more than four; but if we were to adopt the kind of thin, light shoes I have seen used by the Turkish farriers, they might carry double the number. It would be very convenient, too, if every dragoon could occasionally shoe his own horse, which is not a very difficult operation.

" Many officers are inclined to blame our commander in chief for the rapidity with which he has conducted the retreat from Astorga, over a country which, to the most unpractised military eye, appears so admirably calculated for defence, more particularly on this side of Villa Franca. This conduct is defended on the plea of necessity, as it had become impossible for the Commissariat to procure supplies for the army, more particularly of bread, the country being destitute of corn.

" To this reasoning it has been answered, that between Astorga and Lugo the hills are covered with sheep: that we have killed between five and six thousand horses, with many draught bullocks, mules, and asses---all which might have afforded subsistence to the army for several weeks, had Sir John Moore complied with the general sentiment of the army, and set himself to defend the passes: and this, it is said, he ought at least to have done till the sick, the money, and the baggage, had been withdrawn to the coast. Those again who defend Sir John reply, that it was even possible for the enemy to have detached columns by the roads on the right and left, and to have got to Lugo or Vigo before us. Which of these two modes of reasoning is the soundest, can be determined only by the event. But it is now the decided opinion here, that Sir John will be forced to fight a battle on these heights, as it is thought that the French, with their usual sagacity, will permit him to embark his guns, and probably one half of his troops, and then attack him.***

" The campaign having now terminated, many of our officers speak very freely of the want of military talent displayed in the retreat, as conducted by Sir John Moore. You cannot expect that I should undertake to put you in possession of all the arguments used on both sides. I foresee, however, that the rapidity of our marches will hereafter be censured, and that it will be necessary for Sir John's friends to prove the absolute necessity of so much haste, in order to justify his memory from some degree of blame; at least three-fourths, if not four-fifths of the loss which we have sustained is to be attributed to that cause. I have already told you of our situation with regard to provisions. Of *animal* food, you will observe, there was no want; and many officers think, that after having retired to Villa Franca del Bierzo, it was quite impossible for the French to get in our rear, and that a stand ought to have been made at that place. The

event has proved that Spain was not to be quitted without an engagement.

"The army are unanimous in expressing their satisfaction that one took place, as they conceive that it was necessary to redeem the honour of the country; but even here there is something like a doubt expressed, as to the propriety of the measures adopted by the commander in chief. You know that there are two hills near Corunna, differing both in height and extent. The larger and higher was occupied by the French on the 15th; on that nearer to Corunna was posted our army. Now it is said that Sir John Moore might have prevented the enemy from occupying the hill, and erecting his batteries on it, had he brought up the Spanish mortars from the defences of the town, and annoyed him by a smart shower of shells, of which there was an abundance in Corunna. I know not how this assertion can be answered, unless by alleging that our army was not found sufficiently numerous to occupy the great hill, as had, indeed, been at first intended.

"All these points will, no doubt, be freely discussed by those who are competent to the task; for nothing can be more absurd than the maxim *de mortuis nil nisi bonum*. The discussion, indeed, of the faults and oversights, as well as of the great actions of public men, is of high importance to the welfare of society. The actors themselves, when placed within the narrow limits of the tomb, are, of course, indifferent to the agitation of such questions; but their relations are interested in the preservation of their fame, and will justify it by every means in their power."

We subjoin the following brief sketch of the life of Sir John Moore, in order to shew that, in arraigning the fatal conduct of his campaign in Spain, we are far from entertaining any prejudice against the man, or wishing to detract from his prior claims to the approbation of his country. He is here said to have had "a personal quarrel with Lord C———, immediately before he sailed for Portugal." That he was the son of Dr. Moore, the author of several popular works, is sufficiently known.

"He accompanied his father during his tour through Europe with the late Duke of Hamilton. Between that nobleman and the General there existed the warmest friendship, which the death of the former alone dissolved.

"Mr. Moore having chosen the profession of arms, rose rapidly through the subordinate steps: and after distinguishing himself, particularly at the siege of Calvi, in Corsica, (June, 1792) he accompanied Sir Ralph Abercromby to Barbadoes, in 1796. Here he obtained the rank of Brigadier-General; and, together with his friend, Brigadier-General Hope, reduced the island of St. Lucie, on the 25th May, in the same year.

"On the conclusion of Sir Ralph Abercromby's campaign in the West Indies, he returned with that General to Europe. Possessing the friendship and confidence of Sir Ralph, he accompanied him, first

to the Helder, and afterwards to Egypt, in both which campaigns he was wounded.

" On returning to England, his Majesty conferred on him the order of the Bath, as an honourable recompence for his important services, and he was appointed to command at Shorncliff, in Kent. He was next, unfortunately, selected to command the army sent to assist Sweden, the circumstances attending which are still veiled in mystery.

" A friend of mine, who was near Sir John Moore when he fell, tells me, that Major **** immediately ran up to him with a blanket, which he had procured from a soldier of the forty-second, to carry him off the field. On requesting the General's leave to unbuckle his sword, lest its weight should be painful to him, he replied, with a faint smile—' No, my dear Sir, I cannot consent to that, there is room enough in the blanket for me and my sword: suffer it to remain, if you please!' "

In different parts of these generally well-written letters, we find some remarks worthy of attention. In speaking of the people's determination to defend Madrid, and their taking up the pavement, digging trenches in the streets, &c. Dr. N. observes, when at Salamanca:

" I strongly suspect that the facts are exaggerated. We all know what can be done by Spaniards in defending a town. The late defence of Saragossa shews, that the Arragonese are the descendants of the same race who so nobly defended Saguntum and Numantia; but when I calculate the value of the bribes which will assuredly be offered to those entrusted with the defence, I cannot allow myself to feel very sanguine. It would be wretched policy in the Pretender to batter down his future capital. Introduce but a few millions of francs, a moderate portion of promises, some field-pieces and threats, and the keys of Madrid will be sent with all dispatch to the Emperor.

" An old Irishman, who has lived thirty-five years in Spain, lately said to a friend of mine here—' You must not trust too much to the Spaniards. I believe they always mean well, but they bluster, and after much bragging, and many big words, like a passionate child, they scold themselves to sleep. This is their character in the common transactions of life. But as to their army, it is a little otherwise. During the last thirty-five years I have watched its progress, and know it well: when they have had muskets, they generally want cannon; if they have powder, they often are without flints; if they are well fed, then they are naked; if they get shoes, they want a loaf of bread; if the soldiers would fight, the officers are unwilling; and when the generals wish to have an engagement, the men are sure to run away. In short, my dear countryman, such is the Spanish army, and what, in the name of wonder, can I expect from them now? Only this: that they will leave you to your fate, to get back to your ships as fast as you can: and you may think yourselves very fortunate if, in the

way they do not put their knives into your men, whom they already denominate a pack of miserable heretics, and curse for their unasked assistance, in entering their magnificent country.'

" Such are the sentiments of Dr. O'Leary. I repeat them as he stated them to my friend M'Leod, and leave you to make your own comments.

" On stating to one of the Benedictines, [respecting supplies for a general hospital] the difficulty I experienced in my dealings with the Junta :—' My good friend,' said the crafty old monk, ' you English are too good tempered with these countrymen of ours; they will do nothing without compulsion. You ought always, when you make a requisition, to threaten them with a halter, if your demands are not complied with in a given time. Pull out your watch, and put a rope round one of their necks, and I will pledge my existence you will never be disappointed; but, indeed, *mi buen Amigo*, your English Generals are too good-tempered : if they would only adopt the French mode of talking to them, you would not now be in absolute want of bread for your poor soldiers.' "

We are gratified with the Dr.'s assertion on the 2nd Dec. at Salamanca, that " since our arrival here [about ten days] not a soldier has been in a state of intoxication." This laudable conduct is partly attributed to their long march and improved discipline, which, unfortunately, was soon abandoned when the idea of retreat became general. Dr. N. relates the disgraceful conduct of some Highland soldiers, and rejoices that one of their serjeants was justly punished for plundering and wantonly burning the window-shutters and doors of the houses. Dr. N. also remonstrates against the coxcomb-cap worn by our dragoons, which is of no use in saving their heads, like those worn by the French. Such joint testimony will surely not be overlooked by the colonels of cavalry regiments, and the commander in chief, but a speedy and effectual remedy be instantly applied. The author defends the British soldiers from the charge of wanton cruelty, and adds the following judicious observations :

" At the battle of Vimeira, our men who belonged to the pickets, and who had fallen down wounded, were passed over by the French in their advance, but were inhumanly stabbed by them in the limbs or trunk afterwards. How did the British behave towards them under the same circumstances ? Their first act, on coming up with a wounded Frenchman, was to unsling the canteen from their shoulders, and pour a portion of its contents into his quivering lips. This happened in innumerable instances. I will then go on, and ask what such men may effect if properly managed and ably led on ?—Do you not recognize in them the real descendants of that handful of brave men who, conducted by a Black Prince, in two succeeding summers

chased, from shore to shore of their extensive realm, the forefathers of the myrmidons who are now ravaging and depopulating Europe? Can you have any difficulty in believing that our army might soon, with a little management, be made equal to that of vain-glorious France? It is already equal, and more than equal, in every thing but numbers. Consider the facility with which, upon all occasions, we vanquish the foe—when not absolutely overpowered by numbers.

"Our battalion-officers are at present, and have long been, esteemed the best in Europe. Our artillery is at length much superior to that of France; and inferior as our commissariat must always be to that of a continental army, yet, with a little attention, it might soon be rendered nearly as effective. As to the French generals of the present day, they are mostly ignorant and uneducated men, and in every respect inferior to the generals of the English army. How then, you will naturally ask, has it happened that they have overrun the greater part of Europe? Partly from the general corruption of their opponents, and their weak, bigoted policy; but chiefly from the force of opinion, which has done more for them than all other causes. The opinion of every nation, our own alone excepted, seems to be, that the French, especially with Buonaparte at their head, are invincible. And I must add that, by the most minute attention to geographical and topographical details, they have acquired a method of combining a series of complicated movements with a degree of mathematical certainty—a thing never before attempted. With each corps d'armee are two or three men, named imperial geographers, who, with the largest and best maps of Europe under their eyes, direct the march of every detachment, and compute the half hours, nay minutes, which will be necessary to effect each movement.

"Hence their attacks are characterized by a simultaneous impulse and rapidity which, at first sight, appears astonishing. How much have we not lost from a defect in this species of knowledge. Consider the failure of our first attempt on Seringapatam, and our late march to attack Buenos-Ayres.

"Nay, during our late retreat in Spain, should it not have been known that it was impossible for the enemy to get between us and the sea by any lateral road on our left, and that before he could come round our right, he must have beaten and dispersed Generals Crawford and Alten's brigade, and the Marquis de la Romana's army? Sir John Moore, it is presumed, would not have retreated so rapidly through the strongest country in Europe, had it not been from a defect of knowledge such as that of which I speak.

"As to the force of opinion, already mentioned, every day shows us more and more its paralysing effects. Let the modern Alexander make but a promise, we already begin to believe it half accomplished. If he should say, 'I will crown Berthier at Constantinople, and place my eagles on the minarets of Jerusalem, before the end of August;" immediately half the newspapers of Europe will say, 'Alas! its all over with Turkey and Syria!' But it is time to awaken from this sort of lethargy, and make use of common sense.

" Let Austria say to her soldiers, ' Nobility shall no longer be necessary to qualify my people for becoming officers; fight with conrage and energy, for the contest is no longer for me solely, but for your country and yourselves.'

" Let Spain dismiss her miserable Juntas, and say to Palafox or Cuesta, ' You are invested with plenary powers; call forth all the resources of your country, and drive our invaders across the Pyrennees." These things done, victory would again fly from the eagles of Napoleon, and the baffled armies of Gaul retrace, in terror, their steps to their native land."

These letters are illustrated by twelve finished engravings, and a small map of the routes. The plates are greatly superior to most of the similar works which have lately appeared, being all engraved by distinguished artists, and not miserable mezzotintoes or etchings. Dr. Neale has acquired the previous information necessary to a traveller; he has studied those works both on nature and art, which enable men to form correct opinions of the different objects which may present themselves, and has also had some experience in observing and describing divers countries and people. He accompanied, if we are rightly informed, Mr. Arbuthnot to Constantinople, where he had several opportunities of exercising his talents for observation, and literary and graphical description. On politics he has wisely abstained from obtruding any hasty or crude reflections, which, from his situation, must have originated rather in his personal feelings than in his observations. Many of his geological remarks, indeed, are by no means very profound, and his botanical observations are much less numerous than we should have expected; but his letters are lively, agreeable, and unaffected. An appendix of 116 pages, consisting of the most important official papers, is added, which renders the present volume a tolerably complete and very impartial history of that campaign.

A Charge, addressed to the Clergy of the Archdeanconry of Sarum, on the 11th, 12th, 13th, and 14th days of July, 1809. By the Rev. Charles Daubeny, Archdeacon of Sarum. 8vo. pp. 38. Rivingtons, 1809.

We never sit down to read any production of this learned and zealous divine without deriving, from the perusal of it, an equal portion of mental delight, and of mental improvement. He is a guide whom we follow with pleasure, with confidence, and with a certainty of pursuing the right path. Happy are the clergy who have such an archdeacon to advise them, and most happy

if they pay that attention to his advice which it so eminently deserves.

Mr. Daubeny appears to be of opinion, from the signs of the times, which he has attentively marked, that the second appearance of Christ in the world is at no great distance. Awful consideration! which should make men search their own hearts, and, despising all the feuds of party, the contentions of faction, and the strife and the bickerings, which envy, hatred, malice, and other evil passions, engender, prepare themselves, seriously, and earnestly, for a better world. He considers the philosophizing spirit, which has eradicated all Christian principles from the minds of the wretched inhabitants of the continent of Europe, as having produced a most pernicious effect in this country, by generating, in the upper classes of society, a certain religious indifference, which is the handmaid to infidelity. This indifference, by making them entertain the monstrous supposition that all religions are equal, and that consequently there can be no ground of preference between them, and no necessity for any religious establishment, render them the most useful supporters of those enemies of our faith who seek to level all establishments with the dust. Every one who has mixed at all with the world must have witnessed innumerable instances of the prevalence of this mischievous disposition; must have seen, within the circle in which he moves, many who, without any flagrant irregularity of conduct, are unable to give a reason for the faith which they profess; many who think all forms of religion useless; many who conceive themselves just as competent to chalk out a right path for themselves, as the founder of the Christian faith was to chalk out one for them; and many who, ignorant or regardless of the very foundations of the church of Christ, not only reject all discipline as superfluous, but presumptuously discard from the Gospel of the Lord, all such doctrines as they cannot reduce to a level with their own weak and inadequate notions of divine justice. Hence proceed indifference, scepticism, and, ultimately, infidelity. The moment a man makes up his mind to believe only what he pleases, he will, by a very natural and easy progress, soon please to believe nothing which can interfere with his own interests, his prejudices, or his passions. He becomes his own guide, and, as a man who pleads his own cause in a court of law is said to have a fool for his client, so with more justice may it be affirmed, that a man, who, in religious matters which effect his eternal welfare, is his own guide, is led by a fool.

The Archdeacon exposes the weakness of those insidious arguments which infer from the corruption of the clergy, the

unsoundness of the faith which they promulgate, and then proceeds to consider the two principal charges which are preferred against the ministers of the established church,—a want of zeal, and a want of fidelity.

" With respect to the first of these charges, some allowance perhaps should be made in favour of the clergy, for the manner in which the office of the established minister, and that of the irregular intruder into it is necessarily carried on; and the different objects which, generally speaking, they respectively have in view. That unlimited exertion which is necessary to give success to the labours of a teacher, whose object it is to make Proselytes in every quarter, would not be well suited to that settled plan of instruction and improvement, which the parochial minister has to promote among the people immediately committed to his charge. To this consideration must also be added, that which more or less attaches itself to every Establishment as such; which, from the circumstance of its appearing to control the right of private judgment, by prescribing to public opinion a right of which, generally speaking, they are most tenacious who are the least qualified to exercise it, seldom fails to prove advantageous to the cause of those, who proceed on a principle so flattering to human pride, though in itself most absurd, that, in religious matters at least, every individual, however ignorant, is qualified to judge and choose for himself. For the corruption of the natural man is in nothing more apparent, than in his disposition to resist whatever presents itself to him under the shape of obligation. Leave him in the uncontrolled exercise of his own will, and he may occasionally choose right. But prescribe a rule, enact a law, or settle an establishment, to which obedience is required, and resistance begins. For the very requisition of obedience, or the interdiction of practice, in any way, provokes the corruption of human nature; which draws men, who might otherwise be differently disposed, to become like wayward patients, who choose rather to nourish the prevailing humour of disease and infirmity, than to observe the prescription of the surgeon; and to tear off the plaister, though with a certain increase of danger to themselves, rather than to endure its proper working.—And I am inclined to think that it is to this natural perversity of disposition, (which constitutes the secret spring of resistance to established order in every way) under the direction of that malicious being whose incessant endeavour it has been to counteract the object our Saviour had in view in the establishment of his church upon earth, that we are more indebted to separation from it, than to any other cause.---But what difference of opinion soever there may be with respect to the cause or causes, which have operated to the destruction of that unity of spirit, of heart, and of worship, by which it was intended that the members of the church should at all times be distinguished; there can, it is presumed, be none with respect to the effect produced, and the means which have in a great degree contributed to its production. Common minds, generally speaking, neither appreciate the motives, nor enter into the

principles of human conduct; being for the most part governed by appearances. And as the great body of the people are now unhappily in a state of perfect ignorance with respect to the nature and constitution of the church, together with the consequent duties of its members, all arguments on these subjects are for the most part become unintelligible to them; whilst their judgment of the truth of the Christian cause, not less than of the validity of the ministerial commission, is measured solely by the degree of zeal with which they see them accompanied. When we consider, then, what is in general the condition of the parties who are most easily drawn from the church, we are furnished with the fullest proof of a position to the importance of which the clerical mind should at all times be most alive; namely, that *zeal without knowledge,* so far as the lower ranks of the community are concerned, will never fail, in the long run, to prove an over-match for *knowledge unaccompanid with zeal.* Consequently, by whatever errors, absurdities, and even blasphemies, the itinerant enthusiast may disgrace the office he assumes; still, so long as he proceeds in what he calls his work of conversion, with zeal and perseverance, the purest forms, whilst used as forms only, will be little able to resist such indefatigable assailants. Observing, then, what effect zeal alone, under all the disadvantages with which it is generally accompanied, when exercised by irregular, and for the most part ignorant teachers, produces on the public mind, we can be at no loss to determine by what means such an effect is to be counteracted. With this object in view, we may safely leave the teachers to whom we allude, in exclusive possession of all their eccentricities, irregularities, and spiritual assumptions, provided we imitate them in that striking feature of their character, without which the best of causes must fail of success. Irregular troops, possessing courage and zeal for the cause in which they are engaged, will not unfrequently prevail against disciplined troops, should these have nothing but the parade of manœuvring on their side. In our case, my brethren, however great the advantage reasonably to be expected from a superiority of knowledge and judgment, in the discharge of the ministerial office, we may still rest assured, that it will be only by opposing zeal to zeal, that we shall in any effectual degree counteract the irregular attacks that are now making against us."

Perverse and ignorant must that mind be which can dispute the soundness of this judicious advice. Our ministers must be zealous, and our prelates must set them an example of zeal in their own conduct, or ignorance and fanaticism will prove an overmatch for knowledge and purity of doctrine. In a note, the Archdeacon illustrates his position by a proof of the necessity of the exertions for which he contends.

"This subject particularly recommends itself to notice in those large towns where the increase of population has far exceeded the capability of the churches to accommodate their respective inhabitants;

a circumstance which has contributed in no inconsiderable degree to separation from the establishment, by furnishing a plea for the erection of an additional number of meeting houses. In passing through one of these towns, sometime in the course of last summer, I took occasion to enquire into the religious state of it.--The population of the town amounted to upwards of two thousand persons. There was one parish church, in which *half* duty only was performed. The congregation assembled amounted upon an average to *sixty* or *seventy* persons. There was no Sunday school attached to the church, nor could I understand that any attention was paid to the religious instruction of the children. In this town there were *four* other places of worship, belonging to Sectarists of different denominations; in each of which service was performed at least twice every Sunday, and occasionally in the week---and their congregations were numerous. To each of these meeting-houses, as I understood, a Sunday school was attached; whilst three of their ministers, well spoken of, resided in the place. These facts evidently point out what ought to be done for the establishment in a place thus circumstanced.---I shall only beg leave to suggest, that in whatever place it may be judged expedient to erect an additional church, care should be taken that it be properly secured to the establishment; by being regularly placed under the superintendance of the parochial minister, and duly subjected to the episcopal jurisdiction; as the means necessary to prevent all deviation from established rule and order in the service, and the newly-erected edifice from degenerating, as otherwise it eventually may do, into a conventicle of schism. A suggestion, which some circumstances that have lately come to my knowledge, render highly necessary to be attended to."

This irregular performance of duty in our country churches, calls for the most marked interposition of our bishops, and even of our legislature. On the coasts of Suffolk and of Sussex the churches are dreadfully neglected. The writer of this article has witnessed many instances of this neglect in both these counties. In some churches in the former, he found divine service performed only once a day, and that at no fixed hour; the clergyman suited his own convenience exclusively, and seldom deigned to apprize his congregation of the time. In the latter, at a very fashionable watering place, the parochial church of which is situated at the distance of a mile, every discouragement was afforded to those visitants who wished to perform their duty by regular attendance on divine worship. The inhabitants who had pews could scarcely ever be prevailed on to open them, even when not occupied by themselves, for the reception of strangers; and not seldom were seen very large pews occupied only by one or two men, when many ladies were suffered to remain standing in the aisle. The clergyman, who resided on his living, not only took no pains to remedy this disgraceful

abuse, but threw every obstacle in the way of a plan, proposed by some zealous members of the establishment, for erecting a chapel of ease in his parish, for the accommodation of those numerous visitors who annually resort to the watering place in question. The consequence of this conduct was the immediate erection of a methodist meeting house, which was numerously attended. At another church in the vicinity, though the living was very productive, the duty was performed in a most irregular manner; and it not unfrequently happened, after walking a mile, that the congregation found the doors shut without any previous notice! Is it wonderful that, where such culpable neglect as this is prevalent, schism and schismatics should multiply?—No; but it is wonderful that men should thus neglect a duty so essential; and that their conduct should pass without censure, or notice, from their superiors.

Mr. Daubeny passes on from discipline to doctrine, and makes some brief, but forcible and perspicuous observations, on the oft-disputed, and much-misunderstood points of the propitiatory atonement of a Redeemer, and the absolute necessity of Divine Grace. On the first of these points he thus expresses himself.

"On this much disputed point, human ingenuity, by infinite shades of argument, has been employed to prove, what common understandings may after all be at a loss to comprehend; whereas the language of our reformers, whilst it compresses this important subject, as it were, into a nut-shell, leaves, it might be supposed, no possibility of misconstruction in the minds of those, who are not drawn out of the strait line of fair interpretation by any particular bias of their own.—The Article says, 'we are accounted righteous before God, *only* for the merit of our Lord and Saviour Jesus Christ, and not for our own works and deservings; and then refers to the Homily for a more full explanation of this saving doctrine. On turning to the Homily we find on what condition we are entitled to look for an interest in the merit of this Lord and Saviour; and that there might be no possibility of mistake on so essential a point, the Homily thus proceeds. 'Nevertheless this sentence that we are justified by faith *only*, is not so meant of them, (namely, the composers of our articles) that the said justifying faith is *alone* in man without true repentance, hope, charity, dread, and the fear of God at any time and season. But this saying is spoken, for to take away clearly *all merit* of our works, as being unable to *deserve* our justification at God's hands, and thereby most plainly to express the weakness of man and the goodness of God; the imperfection of our own works, and the abundant grace of our Saviour Christ; and therefore wholly to ascribe the *merit* and *deserving* of our justification unto Christ only; and his most precious blood shedding.'

"When an important doctrine laid down, in the concise form of an

article of faith, is more largely explained in other writings of its composers, such explanation must be considered, in its reference to the article in question, as expressly intended, by limiting its sense, to determine precisely its appropriate meaning. When our Reformers then said 'we are accounted righteous *only* for the merit of Jesus Christ," they are to be understood to mean, according to their own explanation, that the merit of Christ, though the sole cause of man's justification, is not to be considered as excluding those considerations; which, though contributing nothing to the act of justification itself, are still necessary to accompany it. Our Reformers, in framing the article under notice, had immediately in their eye that doctrine of *human merit*, which constituted part of the corrupt system of the Romish Church; and it was for the express purpose of rescuing the dignity of our Saviour's character, as the *sole* justifier of fallen man, from this profane encroachment upon it, that the Article in question was made. Taken therefore in its original sense, this Article bears indeed on those, if any such there be among Protestants, who see the good works of a Christian in the light in which the Romanist is taught to see them ('ad vitam æternam consequendam verè promereri;') but cannot possibly bear on the sound member of the Church of England, who is taught to consider them only as fruits necessary to the perfection of that Christian faith, which secures to him his interest in the gospel covenant. In this sense then we are said to be justified *only* for the merit of Christ, and not for our own works; because the merit of Christ is the *sole* cause of that justification, or the great hinge on which it turns; at the same time these works, though not *meritorious* in themselves, when considered with a view to our justification before God, are still what a learned man has called them, '*Causu sine quâ non*;' or those necessary circumstances of man's renewed condition, under the Covenant of Grace which cannot be dispensed with; because without them, in proportion as there has been ability and opportunity to perform them, man will not be justified.

"At the same time it must be remembered, that the soundest morality, though a proper appendage to Christian doctrine, (as the superstructure to the foundation) can never supply the place of it. And reflecting that we have to deal with creatures of passion as well as of reason, all fair advantage should be taken of the former in its due subordination to the latter; on the consideration, that if the affections are not engaged from time to time with a just statement of the saving truths of the Gospel, they will be continually liable to be carried away with a false one."

Nothing can be more plain, intelligible, and satisfactory, than this simple exposition of the doctrine of atonement. Nor is his explanation of the other doctrine less conclusive.

"On that other fundamental doctrine, which respects the absolute necessity of divine Grace to the renewal of man's fallen nature, and its compatibility with human endeavour in the great work of salvation, I

flatter myself, much need not be said. The object our Reformers had in view when adverting to this point, was to make man feel his weakness, but not to paralize [palsy] his efforts: to convince him that he cannot save himself, but not to discourage him from making use of the means which are intended, through grace, to bring salvation to him. They did not mean to say that because works done without, or even with grace, do not *merit* divine favour, that therefore man was *to do nothing*. They meant, that he should consider himself as having no health in him, but not as a dead corpse; that he had no power to help himself *with effect*; but that there was a power at hand, provided man was not wanting in faith, whose sufficiency, though not in itself irresistible, would be vouchsafed to him, in proportion to his earnestness in seeking it, and his endeavour to improve under it.

"Such is the doctrine of our Reformers. Such was the doctrine of the Apostles; of which the following passage from one of their contemporaries furnishes unequivocal proof: 'As ye are perfect, so mind things that are perfect; for God is ready to assist you who *are willing* to do good.'—St. Ignatius' Epist. ad Smyrn.

"But whilst divine Grace, considered as necessarily supplemental to the imperfection of all human endeavour, was certainly the doctrine of the primitive Church; still, that the irresistibility of divine Grace constituted no part of that doctrine is clearly demonstrable by the foregoing extract from St. Ignatius, in connection with the following most decisive passages from the writings of one of the early Fathers.—'What was spoken by God (says Clemens Alexandrinus) if *thou wilt be* perfect,' shewed the freedom of the soul that discoursed with him. For man had a power of choosing, as he was free; but power belongs to God, as he is the Lord. And he gives to them, *who are willing*, and earnestly strive and pray: that in this sense their salvation may be owing to themselves. For God compels none; for compulsion agrees not with him: but he administers to them that seek, and bestows on them that ask, and opens to them that knock. *If thou wilt therefore*, if thou wilt in good earnest have what thou wantest, and dost not deceive thyself;'—'The man (says the same early Father in another part) who strives and labors by *himself* to overcome his affections, profits nothing; but if he plainly is very desirous of it, and useth his utmost endeavours to attain, he shall attain thereunto by the accession of God's power; for God inspires *willing* souls: but if they go off from their willingness, the Spirit of God which was given them will contract itself. For to save them who are unwilling to be saved, is the part of an agent *that useth force*; but to save them *who chuse salvation*, is the part of one who freely and kindly grants his help.' Language which does not widely differ from our Saviour's own words—'Whosoever hath, to him shall be given, and he shall have more abundance; but whosoever hath not, from him shall be taken away even that he hath.'—Matt. xiii. 12.

"'All men therefore are to be admonished, and chiefly Preachers, that in this high matter, they, looking on both sides, so temper and mo-

derate themselves, that they neither so preach the grace of God, that they take away thereby free will; nor, on the other side, that they so extol free will, that injury be done to the grace of God.' — And 'thus (in the words of the learned Jortin) do the doctrine of divine Grace, and the doctrine of free-will, or human liberty, unite and conspire, in a friendly manner, to our everlasting good. The first is adapted to excite in us gratitude, faith, and humility; the second to awaken our caution and quicken our diligence.'

Adverting to the *presumptuous* use, or rather *abuse*, of reason, in this age of liberality, the Archdeacon holds up to the indignation of the Christian world, a Socinian publication which has not yet met our eye.

"I feel myself called upon to point out to notice, with the view, as far as may be, of impeding its circulation, one of the most systematic and daring attempts to make the Scriptures subservient to the cause of Heresy, that has ever issued from the British Press. I mean a publication assuming for its title, 'An improved version of the New Testament, upon the Basis of Archbishop Newcome's new translation, with a corrected text and notes, by a society for promoting Christian knowledge.'

"It is scarce possible perhaps for more deception to be contained within so small a compass, than is to be found under the above specious title, evidently calculated to draw in unsuspecting purchasers. For it will not be readily supposed, that the name of a respectable Prelate should have been employed to sanction a work, in which every doctrine professed by that Prelate is directly attacked: or that the title of '*a Society for promoting Christian knowledge*' should be assumed, to designate a set of religionists, associated for the express purpose of putting out of sight the characteristic doctrines of Christianity, by newly editing all the blasphemous and frequently exploded errors of SOCINIANISM. But such, I lament to say, is the evident object of the Publication in question. A Publication which, by every honest man, must be reprobated, as a specious fraud attempted to be practised on the unsuspecting mind. It is the dagger of an enemy concealed under the cloak of a friend; against whose insidious wound the Members of our Church cannot possibly be too much on their guard."

From such publications the Archdeacon calls the attention of his clergy to the writings of the early fathers of the Church, and of our first Reformers, which are replete with safe, sound, and excellent doctrine. The proper study of these cannot fail to promote that professional energy, the necessity of which the Archdeacon so earnestly labours to impress on the minds of his congregation. He thus appropriately closes a Charge, which for

soundness of principle, strength of admonition, purity of style, and perspicuity of reasoning, cannot easily be exceeded.

" In such case, my brethren, should we be no longer able to maintain our wonted influence on the public mind against the railing, invective, and uncharitable censure of those teachers of the day, who, for the most part, mistake the fermentation of the leaven of vanity for the workings of the Spirit of Grace, we shall be satisfied, on a review of the faithful discharge of our high office, that we still continue to deserve it. And, in such case, our Governors, should they not have drunk so deep of the intoxicating cup of modern liberality, as to profess an equal indifference to all religious persuasions, considering it to be a matter of no consequence what doctrines are taught, or who are the teachers; and should they not so far have lost sight of a disgraceful page in our history, as to consider it to be no matter for political concern, whether the sound doctrine of the Gospel prevail among us, or whether this enlightened nation be again degraded into an hotbed for Heresy and Schism; should not, I say, our Governors be thus circumstanced, as, in justice to them, it must be supposed that they cannot be, they will not fail to regard the preservation and extension of the true Protestant religion, that sacred inheritance for which we stand indebted to the zeal and piety of our Reformers, as a primary object of their attention. Whilst we, my brethren, may rest assured, that the same Holy Spirit, which enabled the Apostles and their successors to transmit the Church down to us, will enable us to transmit our Church secure and uncorrupted to posterity; so long as we neither tempt that Spirit by our presumption, nor grieve him by stifling and quenching his sacred influence; at the same time that we present unto him our souls and bodies, as a reasonable, holy, and lively sacrifice.—And though present appearances perhaps may not justify us in being over sanguine in our expectations, we still trust, that we may as yet say, with Lactantius,—' Verum non est desperandum. Fortasse *non canimus surdis.* Nec enim tam in malo statu res est, ut desint sanæ mentes, quibus et veritas placeat, et monstratum sibi rectum iter, et videant et sequantur.'—Lact. Div. Instit. l. v. p. 417.

We conclude our remarks with the expression of our hope that the salutary hint contained in the last passage quoted, will not be thrown away upon the religious and moral minister to whom the civil head of our church has confided the important concerns of the realm at this important crisis of our fate.

Pharmacopœia Collegii Regalis Medicorum Londinensis. MDCCCIX. 4to. 1l. 5s. and 18mo. 4s. Longman and Co.

The Pharmacopœia of the Royal College of Physicians of London, 1809. *Translated into English, with notes, &c.* By Richard

Powell, M. D. Fellow of the College, Physician to St. Bartholomew's, and the Magdalene Hospitals. Pp. 39, and 478. 8vo. 10s. 6d. Longman and Co. 1809.

CONSIDERING as we do that the proceedings of all our incorporated societies constitute a leading feature in the national character, we naturally wish them to appear, in the estimation of the thinking part of mankind, equally respectable for science and moral rectitude. While they assist the researches of the philosopher, disseminate his discoveries, and extend the practical advantages of scientific skill; while they display examples of wisdom, in their candour, justice, beneficence and steady impartiality; they will always be respected and respectable, will maintain the dignity of the national character and manners, check the innovating propensities of pride, vanity, and presumptive ignorance; and teach reform to advance only in the path of right reason. While such conduct and principles are manifested by learned societies, or corporate bodies, their existence must be a general good. But if their labours are no longer marked by the hand of genuine science, if they evince the most puerile ignorance, or doting imbecility, at the very time that private individuals have carried the philosophical reputation of their country to a height unequalled by any other; and if their political conduct be disgraced by all the vulgar passions, by the most gross perversion, or neglect, of their obvious duties, or by the most partial administration of their offices; if they not only cease to check, but even contribute to establish and extend the general depravity of the times, they will deservedly lose all respect from their country; their culpable conduct will sanction the interested vociferations of factious demagogues, who "only in destroying find ease to their relentless thoughts," and although they may be tolerated for a time through the remembrance of better things, yet the indignant eye of virtuous contempt will sooner or later make them odious even to themselves.

How far the works before us are likely to illustrate the truth of these general remarks, we shall now endeavour to enquire. Messrs. the Collegians begin by telling their readers, who, be it remembered, are legally in their estimation exclusively *apothecaries*, what they must have before known, that twenty-two years have elapsed since a volume issued from their learned body, although a common observer might have mistakingly supposed, that all such societies, instituted for the improvement of medical science, should at least publish some of their transactions every year. This, however, is a simple fact, grounded

on a calculation which, we are happy to find, was not beyond the powers of this erudite college. If the number of years, indeed, be no argument for a new pharmacopœia, certainly the discoveries in chemistry are; so far we agree both in fact and principle. The next position is more doubtful. "Medicamentorum omnium *vires* et *naturam* cum summa diligentia perpendamus," say these Pharmacopœists; but in what manner their labours have been directed to examine the *powers* and *nature* of medicines, they observe a becoming and modest silence. Dr. P. however, in his blundering translation, has even improved on the modest reserve of the college, by resolving the above sentence into a "[most] diligent revision of the *powers* [without any allusion to the nature] of the substances used in medicine." We hope the learned Doctor, and his coadjutors, are not quite so deeply skilled in *art*, as to have any particular aversion from *nature*. But, admitting the obvious necessity of a *most* diligent investigation of the powers and nature of the substances given to diseased persons, have these doctors fulfilled this important duty? We fear that ninety-nine out of every hundred of the apothecaries, will in conscience be obliged to answer directly in the negative. That they have sown the seeds of endless confusion, however, will shortly be manifest. The first word which occurs will afford an example. For the old national term *Chamæmelum* we are now furnished with that of *Anthemis*; but how much more accurately the latter name conveys an idea of the medical *powers* and *nature* of chamomile, than the former, we must confess ourselves not sufficiently learned to divine, and neither the enlightened sages of the college, nor their scholiast, Dr. Powell, have condescended to communicate to the poor apothecaries any key to open this mystery. We do know, however, that Linnæus has denominated a genus of plants of the syngenesian class, by such a name, and that he has described about forty species of this genus, only four or five of which are found in Britain; but we are unable to perceive the beneficial effects of the late rapid progress of the natural sciences, by ordering physicians to write, and apothecaries to read *anthemidis flores*, instead of *Chamœmeli flores*. This literary legerdemain, however, the doctors no doubt consider as very *scientific*; but had they wished to render the science of materia medica more definite, had they substituted a specific for a generic name, we might then have concluded, that they really did use *summa diligentia* in perpending the *vires* and *naturam* of medical substances; had they written *anthemidis nobilis flores*, we should have inferred that their diligence had been rewarded by a discovery of the difference in medical efficacy between *A. nobilis*, *A. arvensis*,

and *A. cotula*. But Dr. P.'s most diligent translation, if it has not untied, has at least *cut* this knot. At first, indeed, we thought the learned doctor had furnished the illiterate apothecaries, and manufactured M. D.'s with some cross readings, for we did not expect any national reflections in his translation, of which the following is a specimen: "*Amylum*, starch of *wheat! Triticum hybernum*, starch!!!" An Hibernian might as justly translate, *amylum*, starch of *potatoes;* but to translate *triticum hybernum*, as starch, is, unquestionably, a discovery which ought to immortalize the learned Dr. Powell, and the sagacious college of which he is a fellow. In like manner he translates, "*anthemidis flores*," "*common* chamomile flowers," and "Anthemis nobilis," "*the single flowers!*" This is the result of all the new discoveries, that *anthemis* means *common* chamomile! So much for the accuracy of Messrs. the Doctors' first new term, and their "most diligent revision of the *powers* and *nature*" of chamomile.

The college, however, has itself furnished an argument against this unnecessary name for chamomile, which we have seen is applicable to forty different plants, whereas the old appellation could be applied to one only, "si pluribus igitur vocabulis opus fuerit, ut rei cujuspiam compositionem manifestè in appellando designemus, ei *simplicius*, etsi *minus* eruditum cognomen apponere maluimus." Then why not be consistent, and act on this principle in every article? Why not retain the *minus eruditum cognomen* of chamomile? They tell us, that they were aware of the danger and inconvenience of frequent changes of names "nos fefellit *multum molestiæ*, *multum* etiam *periculi*, à *crebra* Pharmacopœiarum *mutatione* provenire;" yet they change, or abandon them, not, indeed, with the playful thoughtlessness that a child does with its toys; but with all the *artful* levity of a coquette with her gallants. When they first began this work, they found many things which did not correspond with the present improved state of their art, and many more which were irreconcileable with the modern nomenclatures. These circumstances are all very natural and probable; but the following is such a curious reason for the alterations made, that we cannot resist the temptation of laying it before our readers both in the original, and Dr. P.'s pretended translation. "Non-nulla (continues Messrs. the Collegians) etiam quæ *addi* postulabat ipsius operis *ordo*, et *concinnitas!*"* This Dr. P. renders "some [things]

* Had this been an Horatian word we should have supposed that it was suggested by the curls of the Dr.'s wig; but, as Cicero has used *concinnitas verborum* and *sententiarum*, we cannot attribute the

which it became *necessary* to *add*, for the sake of *greater order* and *consistency* in the work itself." Now we would ask the professional baronet (an ominous word, by the way, which rapidly approaches the fate of knave, to become the modern ἀτιμία of the servile or disloyal) or the learned translator, whence arose the *necessity* to *add* any thing to the materia medica, to improve its *order* or *neatness?* That *additions* to the work might render it more complete, or, to use a familiar pleonasm, more perfect, no one will deny; but how such additions could be "*necessary* for the sake of *greater* order," we fear Messrs. the Collegians are wholly unable to explain. The subjects in the old pharmacopœia might have been arranged quite as classically and *orderly*, as they are in the present; changing of the names of certain substances, as *chamæmelum* into *anthemis*, *cantharis* into *lytta*, (which is a very questionable term) has no concern with the order or perspicuity of such a work. Here, however, we would not be understood to deny the existence of all necessity for changing certain names; but it is the absurd and silly reasons adduced by the college for their changes, which we think so disgraceful. They candidly confess, poor men, (and, in this, we readily believe them,) that they have laboured with their utmost ability to make their abortive production as perfect as possible; and they humbly solicit those who may be disposed to criticize their labours with asperity, to consider the *stupendous* magnitude of the undertaking, its diversity and difficulty, when they hope that they will not be offended with a few errors,—*paucis maculis!* In this mendicant hope we venture to predict, that they will not be disappointed, as their work (which certainly could be greatly surpassed by at least 5000 individuals in the United Kingdom) is much more likely to excite *pity* than indignation. In truth, considering the improved state of physical knowledge, we have seldom seen a pharmacopœia so totally devoid of all spirit of science, manifesting such a sterility or negation of intellect, and so learnedly silly, as the present. But this leads us to Dr. Powell's explanatory, illustrative, or *apologetical*, (should he approve of the latter appellation) "Preface to the translation."

First, Dr. P. has secured the college "Imprimatur," signed by the president and four censors; next, he dedicates his translation to Drs. Heberdeen, Ash and Maton; then follows his

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merit of this classical phrase to the little dapper obstetrician, the modern apostle of infidelity, whose critical knowledge of chemistry has not yet enabled him to know the difference between *tannin* and tann*ing*!

Majesty's order in Council for the general adoption of this pharmacopœia throughout England, Wales, and Berwick-upon-Tweed. Here we must beg leave to ask Dr. P. or Sir Lucas Pepys, was this translation included in the memorial presented to his Majesty? Did his Majesty and Council consider the *translation* as equally sanctioned by the college as the original work? Dr. P. must answer these questions, and that too in the affirmative, or subject himself to an imputation as unpleasant to a gentleman, as irons are to a felon. From the plain import and tenor of his Majesty's order, we should conclude that the King and Council, who are here made to sanction Dr. P.'s crudities, (some of which we shall afterwards see *endanger** the lives of his Majesty's subjects) were totally ignorant of the existence of his book, as the title of his work does not appear in the order. His Majesty only enjoins the adoption of the forms prescribed by the "*Pharmacopœia Collegii Regalis Medicorum Londinensis*," but *not* "the pharmacopœia of the royal college of physicians of London," which Dr. Powell publishes. This point is sufficiently evident. Then how dare Dr. P. abuse his Majesty's authority, to take advantage of vulgar credulity, by publishing a royal sanction, to which his work has not the least claim? He may think this an innocent artifice; we think it a very reprehensible one, the public will also think so, and his Majesty's ministers must likewise feel it an offence which calls for judicial interference. To them we leave it.

The first sentence of this preface is, we suppose, designed as a specimen of collegiate elegance, and professorial perspicuity.

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* We shall cite one instance which occurs in p. 123 of Dr. P.'s book. Speaking of the "arsenical solution," (commonly called the white drop) which is one of the most powerful poisons; he says, "each ounce contains four grains of the oxyde, and each drachm $\frac{1}{8}$th [$\frac{1}{2}$!] of a grain; but it will rarely be proper to go beyond half the latter quantity one-fourth, or one-sixteenth of a grain as a dose." Here this most accurate arithmetician and learned mathematical Dr. actually prescribes FOUR times the quantity of a deadly poison which he really intended!!! Now we would ask, if a physician should follow Dr. P.'s directions, and prescribe half an ounce of arsenic for a dose, or an apothecary prepare such a quantity, whether should Dr. P. the prescribing physician, or the apothecary, be executed for *murder?* For we affirm, that such a dose, given under such circumstances, would be followed by death, in every two cases out of three. The law, indeed, would *consider* such acts merely as *homicide*; but there is a higher tribunal, to which all must be responsible, as well for their presumptuous ignorance and carelessness as for their designs.

"Translations, Dr. P. very significantly observes, have been found by experience to be useful attendants upon former editions of the London pharmacopœia, both for the purpose of facilitating and extending an acquaintance with *its* [the former editions!] processes, and of conveying *additional information** upon many *points* [although *translations!*] which are *not* considered in the brevity of the *original* works." How "*additional* information" can be called *translation*, we have yet to learn, unless it be in the style which we have already noticed of rendering *triticum hybernum*, by starch, and *amylum*, starch of wheat! This, we suppose, is his *translation*, "conveying *additional* information," in which Dr. P. certainly stands unrivalled. But his next sentence is equally grammatical, and wonderfully perspicuous. "*That* [translations are referred to we presume, as there is no singular nominative case in the preceding sentence] of the year 1745, *was thus*, [how?] given to the public by Dr. Pemberton, *that* of 1787 by Dr. Healde, and the *sanction of the president and committee* [no mention is made of his Majesty and council] *has delegated the present edition to me.*" This long preface, in which Dr. P. most unluckily takes the blame of the *feeble* reasons advanced for the new alterations on his "own *head*," concludes by avowing "perhaps I may err in judgment, I may be *deficient* in *ability* [yes, most unquestionably in *both*;] and I shall *willingly* and *thankfully* submit myself to *correction* and *instruction*, especially if by their means I shall be enabled hereafter to render this translation more generally useful." We wish he may fulfil this latter declaration, of which we are somewhat sceptical. But, the history of this literary abortion deserves some notice, if not for its own merit, at least for the dangerous, and unphilosophical opinions which are interspersed in it.

The oldest pharmacopœia known to be published under the sanction of government, was that by Valerius Cordus, in 1542, at Nuremberg. Prior to this period, the London college of physicians had received their charter from Henry VIII. in 1519; but they suffered a century to elapse, before they attempted to teach the preparation of drugs, and in 1618, two editions of their pharmacopœia appeared; but the first was so extremely incorrect, that they were obliged to cancel it, which occasioned a second edition in the same year. New editions have since

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* "A *bull*, a *bull*, a motley *bull!*
Call me a fool;
Trust not my reading, nor my observations,
Which with *experimental seal* doth warrant
The tenour of my book." SHAKESPEARE.

successively taken place in 1627, 1632, 1639, 1650, 1677, 1720, 1745, 1787, and in 1809. The present edition " was proposed at the *Comitia majora* in Sept. 30, 1805, and an open committee of the fellows commenced their meetings in January, 1806, and proceeded regularly to the present time." What an astonishing monument of human ingenuity, the product of three years close labour! Will not some future Garth seek immortality, by celebrating the labours of those mighty, and most learned archon of pharmaceutical weights and measures, and generals of poisons and potions? Great judges of Lucian's T. and S. Και ὑμῖν μὲν, ὦ δικασταὶ, τὴν μείζω δεδώκασι τιμὴν, ὅτι καθ' αὐτὰ δύνασθ' ἀφεγγισθαι. Seriously, there is something consummately preposterous in a society of men, who would not suffer an apothecary's laboratory to come " betwixt the wind and their nobility," setting down in their spacious hall to talk of the composition of drugs three years, and afterwards issue their directions for the preparation of medicines, many of which they most probably never *saw!* Had such persons, indeed, devoted their talents (we mean *time*) and fortune to chemical researches, and to the art of the manufacturing chemist, they might then have ventured to produce a pharmaceutical code of medical preparations. But from such chemists as Sir Confectio Calomelas, *eques auratus*, and Sir Balsum Opiata, *baronettus*, we might well expect a work worthy of the metropolis of the civilized world. The college of physicians, however, Dr. P. tells us, judged very correctly of their own powers, and had recourse, not only to the aid of the college of surgeons, but even to the society of those very apothecaries, whom they here pretend to teach by royal authority. In April, 1808, they circulated a specimen of their recondite labours, to the number of 250, and required them to be returned in *two* months, although they themselves took upwards of forty. The more enlightened persons to whom these specimens were addressed, most justly indignant at such precipitation, took no further notice of them, and only sixty were returned marked by those whose vanity, or whose wit overlooked this circumstance. Yet, the comparative failure of this experiment, did not prevent the circulation of another specimen, although it was at length found indispensable to enlist the practical knowledge of the chemical operators at apothecaries' hall, and that of Mr. Brandé, apothecary to her Majesty. How these gentlemen were remunerated for labours, which, if they possessed any philosophical merit, all the honor was to devolve to the college, does not appear. A little indirect praise, indeed, is bestowed on the latter respectable chemist. " The college, says Dr. P. will *hereafter* be ena-

bled to promote, and extend this branch of knowledge [the materia medica] by the *liberality* and *public spirit* of Mr. Brandé, who has very lately presented to them the *unique*, and extensive collection of specimens, which were bequeathed to him by the late Dr. Burges." What is the value of this promise, that after the expiration of another twenty years, the college will be better acquainted with medicinal substances, and pharmacy, than it is at present? Is this any extenuation of its present ignorance, errors, or imbecility? The college is now honored with the name among its *socii*, of one of the ablest chemists living; why not assign the chemical department solely to his superintendance? Had Dr. Wollaston been appointed to investigate all the processes of pharmaceutical preparations, and his reputation pledged to the public for their accuracy, we should then have seen a very different work from that which now appears. It is not common observers, or tyroes in chemistry, who are capable of discriminating and calculating all the affinities which are called into existence in pharmacy, or of ascertaining the true strength and chemical nature of the most common mixtures. As to the *powers* of drugs, by which we understand their effects on the living animal, the college, although the preface urged an investigation of them, as the primary reason for a new pharmacopœia, has been totally silent, and instead of classing the articles of the materia medica by their real or imputed *powers*, we here find them arranged according to their exterior characters.

It is curious, indeed, to notice the importance which is attached to *order*, or arrangement, in Sir Lucas Pepys's preface, (which appears as if not written for the work that follows it,) while in Dr. P.'s preface to his translation he justly observes, "the *arrangement* of a pharmacopœia is arbitrary, and of *little importance*." He adds, "it is only a register of those medicines which the apothecary is to keep and prepare, and in some instances a simple alphabetical order alone has been thought sufficient." To this we readily subscribe; it is natural and just; but that additions were necessary for "greater order and consistency," is a position too preposterous to be endured. Yet Dr. P. seems desirous of peculiar approbation to the arrangement here adopted, as he gravely assures us, as if it had been something novel, that it "is more accordant with the chemical opinions of the present day." Even if this assertion were true, it is not the first time that such an attempt has been made. The following is the *ordo capitum*. "Weights and measures, materia medica, preparations and compounds, acids, alkalies and their salts, earth and their salts, preparations of sulphur, metals and

their salts; vegetables, expressed oils, distilled oils, distilled waters, decoctions, infusions, mucilages, extracts, mixtures, spirits, tinctures, preparations of æthers, wines, vinegars, honeys, syrups confections, powders [many of which belong to the mineral kingdom, and should have followed *earth*,] pills [many of them containing *metals*] preparations from animals, plasters, cerates, ointments, liniments, cataplasms." Hence the reader will perceive how little claim this new pharmacopœia has even to novelty of arrangement.

(To be continued.)

A Discourse on the real Principles of the Revolution, the Bill of Rights, Act of Settlement, &c. in which the representations of Sir Francis Burdett, Mr. Maddox, and others, are considered, their Ignorance and falsehood exposed, and their real views detected; being the substance of three Lectures, delivered in Trinity Term, 1809. By the Gresham Lecturer in Civil Law, 8vo. Pp. 72. Buckingham printed; Hatchard, London.

THE public are very much indebted to this intelligent lecturer who has administered much wholesome castigation on the demagogues mentioned in his title page, who are either perfectly ignorant of the principles of our constitution, or who most profligately misrepresent both for factious purposes. Not so the author of this discourse, whose zeal is accompanied with knowledge, for he is a perfect master of his subject, and, instead of rendering it confused by flimsy sophistry, elucidates it by strong and cogent aaguments. He opposes fact to fiction, proofs to assertions, wisdom to folly, and truth to falsehood. He writes with the strength of a champion who feels confidence in the justice of his cause; and yet with the temper of a gentleman who will not degrade himself, by low ribaldry, or scurrilous abuse.

He opens his discourse with a brief explanation of the nature, form, and constituent parts, of the British monarchy.* He then

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* In this explanation we were rather astonished to find, in so intelligent a writer, so inaccurate a declaration as this: "In the *Three Estates of Parliament together* is vested the absolute power of making and declaring law," &c. In the first place, the Three Estates of Parliament consist of the Lords Spiritual, the Lords Temporal, and the Commons, and not of the King and the two Houses, as the author seems to suppose; and we were the more surprized at this inaccuracy, as he has evidently read and studied the Bill of Rights, where this constitutional point is fully recognized. It is also inaccurate to state that the

takes a cursory view of the proceedings in Parliament, on constitutional points, affecting the royal prerogative from the reign of Charles the Second to the period of the Revolution in 1668. Of that memorable epoch in the history of our country, he entertains a very correct idea.

"The history of the Revolution forms no part of my present subject. Suffice it only to observe, that it was the danger of a popish establishment of the faith in these kingdoms through the influence of a popish King, which first suggested the measure of the exclusion; and that it was the same danger, now become immediate, which brought about the Revolution. It was this principle, that interrupted the then succession, and placed the crown upon the heads of William and Mary; and it was the same, that thereupon limited the succession to the protestant descendants of the abdicated monarch without further interruption to the direct lineal and hereditary right, and afterwards extended to the Princess Sophia, the ancestor of his present Majesty. And here I cannot dismiss the reflection without observing, though it be somewhat foreign from the subject, that it is in perfect accord with this great fundamental principle of the Revolution, which the advisers of such measures seem alone to have forgotten, that his Majesty has ever resisted those attempts, which would extend the toleration of the Roman Catholic faith to an admission of its professors to a participation of political power, and probably soon lead to a share of the execution, if not ultimately to the throne itself. We cannot on these occasions be too grateful for the steadiness of the King, nor too watchful, it should seem, over those who would be his servants."

This last observation is perfectly just, and cannot be too strongly impressed on the public mind. Our gratitude ought, indeed, to be great to the pious and conscientious sovereign who guards, with such vigilance and zeal, the sacred deposit of the constitution, which, thanks to his personal virtues, has resisted the fury of contending factions at home, and the machinations of enraged enemies abroad. Our author proceeds to shew, that the Revolution affords not the smallest pretext for the revolutionary doctrine, broached by certain dissenting preachers in the pulpit, and promulgated by drunken citizens at their tavern orgies, that the people have a right to *cashier* kings, in other words, to *rebel*, at their pleasure.

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laws are *made* by the Three Estates (even supposing the King to be one of them) for the fact is, as the preamble to every act declares, that the law is *made* by the *King*, by, and with the advice and consent of the two Houses of Parliament. This, indeed, is more a verbal than a substantial difference, but writers on the law and constitution should be always strictly accurate in the terms and language which they use.

"Yet the Revolution is a subject of too great importance to be passed over without further comment; especially in these times, when its true principles are so grossly perverted and misrepresented, and when, under colour of its authority, the main assertion of I know not what opinions, by fraud or force, to the perversion of the minds of the people, the confusion of their present peaceful and happy state, and the overthrow of good order and regular government, is held forth as just and glorious. Glorious indeed was the Revolution, which placed the protestant line upon the throne of these Kingdoms: glorious,—not merely as a Revolution and an assertion of the People's rights as some seem to think; but rather glorious, as a great public measure, involving a nation's weal, undertaking for a just cause, and pursued with temper and moderation; and although by arms, yet with peaceful intent:—a measure indeed of the last moment, fraught with extreme peril, and blessed by Providence with complete success. These are the glories of the Revolution. Let those, who have been ever since the advocates, as it were, of Revolution upon Revolution, who seem to wish reformation itself reformed, and in the greatness of their zeal and magnanimity of their patriotism step forth—to enfranchise even the free;---let them consider, what they have in common with the promoters of that great event. Let them consult history, if they can, with an unprejudiced mind, and perceive the folly and absurdity of their attempt. Or, if they apprehend no danger in loosening the restraints of government from a people too far advanced in profligacy of manners and corruption of sentiment, but abounding in wealth and means, let them but cast their eyes beyond the circle of this favoured land and behold to what results a Revolution,—though softened under the name of radical reform,—in such a state of things must lead;—a Senate for the houses of Lords and Commons:—a code de la conscription for a standing army and a militia:—a Man worshipped as a God;—and a people at his word, spreading violence, subjection, and desolation through the earth.

"But since the true Glory of the Revolution seems to have been so much mistaken, and for particular purposes misrepresented, as consisting in the forcible assertion of the People's presumed right of resisting the Chief Magistrate's authority, if ever they see or think they see just occasion; the deposition of a reigning Monarch at the People's will; and the appointment of another Prince according to their mere pleasure; it is necessary only to observe, that the history of the thing is sufficient to determine, that such was not the fact. To which, it will be useful, if by the way of authority we call to mind the judgment of the first expounders of English Law, and most enlightened advocates of well-regulated liberty and just privilege in the subject. With respect to the Revolution, by which persons not in the direct order of succession were called to the throne, 'the true ground and principle, upon which that event proceeded,' says Blackstone, 'was an entirely new case in politics, which had never before happened in our history, the abdication of the reigning Monarch, and the vacancy of the throne thereupon.'—'It was not a defeazance of the right of succession and

a new limitation of the crown by the King and both houses of Parliament. It was the act of the nation alone upon the conviction that there was no King in Being.'—'The facts, from which this conclusion was drawn, were obvious and notorious, and the consequences which they necessarily involved, it belonged to our ancestors to determine.' And, if it be true in politics as in morals, that principles are best illustrated by their effects, as men's hearts are by their manners, the things done will best declare the real grounds and motives of the Revolution, and the principles on which our ancestors proceeded.

"For it is manifest, from all the provisions of the different settlements of the crown which followed, that no such motive or cause, as is too frequently, and with too much confidence, attributed to them, really obtained; and it is no less manifest, from the very words of the declaration of the bill of Rights, in which they acknowledged William and Mary to be King and Queen, that they held no such thing as the right to call in whom they would to the vacant throne, in prejudice of the protestant branches of the ancient royal family. For the settlement included *all the protestant posterity* of King Charles the first, except such other issue as King James might at any time have, which was totally omitted, 'through fear,' says Blackstone, 'of a popish succession.'* Thus, while the irregular elevation of King William, who in the common order would have succeeded Queen Anne, took place with the consent of both the sisters, and is to be attributed to the necessity of the times, and the great service which he had rendered, the exclusion of the infant son of James, and any future issue he might have, was evidently owing to the same cause which drove the Father from his throne,—the danger of a popish Monarch—and the words of the declaration in the bill of Rights are decisive, 'thanking God for his wonderful Providence in preserving their Majesties' royal persons to reign over us upon the throne of their ancestors;' and acknowledging that, on the abdication of King James, and their acceptance of the throne, the vacancy thereof having been declared by the two houses of parliament, "*they did become, were, are,* and *of right ought to* be, by the laws of this land, King and Queen of England, &c.'"

The acts consequent on the Revolution are next enumerated, and their objects clearly defined, in order to shew that they are any thing but what they are peremptorily stated to be by the

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"* I admit of no general principles to be drawn from the events of which we are here speaking.—The events and the causes which led to them were singular and anomalous, as all writers on the subject agree. And therefore no principles of *general* application can be drawn from them. I also wish it to be observed, that I am merely arguing *the principles which guided our ancestors* in their conduct of the revolution and *its* principles; and that I deduce them from the events which they produced,—events indeed which carry their principles on their front."

demagogues of the day. He then tries the assertions of the reforming patriots, named in his title page, by these tests.

"My attention having been accidentally directed of late to this subject, it was not without surprize, mingled with indignation, that I saw in the public papers, purporting to rehearse the speeches of Sir Francis Burdett, Mr. Maddox, and others, at a meeting of a number of persons calling themselves 'the friends of Reform,' positions insinuated by Sir Francis, boldly asserted by others of less name, probably through ignorance; and solemnly and repeatedly sworn to, as much as any man could voluntary swear himself, by Mr. Maddox; positions, however, directly contrary to the truth.

"Sir Francis Burdett, with much apparent art, insinuated merely to others, who were not so well informed probably as himself, and implicated only what is not true. The resolutions, proposed under his auspices, rehearse the proposition much as Sir Francis stated it;—'That, by the act commonly called the act of settlement, which placed the house of Brunswick on the throne of these realms, it was asserted, and recognised as the constitutional principle, that no person who has an office of profit under the King, or receives a pension from the Crown, shall be capable of serving as a member of the House of Commons.'

"How this matter really is, as far as it relates, or ever did relate, to the actual law and constitution of this country, I have already shewn at large. I apprehend, that Sir Francis Burdett, and the framers of these resolutions, know that matter as well as any body; and that they could tell, if they would, what they have omitted, and what, on the other hand, they meant their hearers to supply. It is impossible to suppose that Mr. Maddox should be ignorant of this matter. Yet, when it came to his turn to speak,—and the strain to those who have a taste for fiction really is amusing, it is a perfect amœbæan,—Sir Francis praises the enlightened patriotism of Mr. Wardle. Mr. Wardle that of Sir Francis. Mr. Maddox both; the one for the virtues of his private life, the other for his sweet eloquence in public. And we might compliment, with *equal justice*, Mr. Maddox himself in both respects,—his *eloquence* and his *virtue*.

"'Et vitulâ tu dignus et hic.'

"There is a proverbial saying, I think, among the Scotch, 'You claw me, and I'll claw you:' leaving therefore these orators to claw one another as they please, since such is the way with co-partners in general in the pursuit of popular applause; and it means only not what they think of one another, but what they think, rather, every one of himself, let us hasten to examine facts, and their manner of stating them; by which means we shall be best able to determine what credit they really deserve for sound judgment, and upright mind.

"Sir Francis Burdett simply insinuates what is not true. The resolution proposed by Mr. Cartwright repeats it as an assertion in form. Mr. Maddox seconds the resolutions, and begins and ends his speech with a solemn assertion in the legal form of a sworn witness,—

"'That the resolutions which he had the honour of seconding, were *the truth, the whole truth, and nothing but the truth.*'

"Whereas the fact is, that they contain, in the particular point alluded to, in every clause just the reverse. And this Mr. Maddox did know, or he did not know. If he did, what credit can be given to such a man for integrity? If he did not, what for information? So that every way he is the last person who should be trusted in such matters."

Here Mr. Maddox is reduced to a dilemma of which any but a tavern patriot would be sorely ashamed. Utrum horum mavis accipe—a fool or a —; but we will not stain our pages by the delineation of such characters. An anecdote follows, which is not well calculated to extricate this gentleman from his embarrassment.

"It is also worth while to remark, that Mr. Maddox is a Reformer, and that he sits for Boston. Now, Mr. Cartwright says, and Mr. Cartwright once stood for Boston himself, that he understands 'it to be the point of honour in a Boston election for every candidate who stands a poll to give five guineas a man to all such of the electors who vote for him, and will accept the money;' and that because he (Mr. Cartwright) did not think proper to pursue this plan, he only got 59 votes out of 549.—How many votes Mr. Maddox got, and how many guineas by Mr. Cartwright's account he must have given, he did not tell the good people at the Crown and Anchor. He only told them, that '*he*,' this Mr. Maddox, Member for Boston '*had pledged himself to a parliamentary reform!!!*"

Before the author enters upon a full exposure of the falsehood and misrepresentation of Sir Francis Burdett, he gives an able sketch of the character of the faction to which the Baronet belongs.

"The hasty rhetorical sketches of this faction, and the ephemeral productions of their profounder studies, which are printed *for the benefit of the fund*, are utterly incapable of any other answer. Visionary as they are, they have nothing of defined theory, or abstract principle, which offers itself to our examination. They propose no certain line of conduct to be considered. Full of words, but without argument, there is nothing to refute. These men indeed despise both theory and principle, practice and argument. Their cause is so strong, forsooth, that it is independent of all such things. The necessity of *their* reform is so manifest, that it is incapable of being explained. The practice they would have us embrace is so pure, so safe, so necessarily fortunate, that they dare not tell us what it is, lest we should be too soon surprised and frightened. But they deal largely in frothy declamation, and indefinite expressions; strong conclusions without regard to reason; irrefragable proof without having heard either side

of the question; and bold reiterated assertion without the least regard to the truth of fact. Such persons are incapable of an argument in answer, since they advance nothing distinctly on which to found it. If we argue with them, the labour is lost,

" ' As easy may we the intrenchant air,
' With our keen swords impress.'

" They can only be dealt with by an exposure of their falsehood, their folly, and their ill-disguised intentions. The task would not be difficult in any of their speeches or publications; and, were it not for the seriousness of the stake which it involves, it might be made the source of much amusement and recreation."

The proceedings of the meeting of the Reformers at the Crown and Anchor, in the last spring, but more particularly the speech of Sir Francis Burdett on that occasion, are considered much at length, and the Baronet's ignorance set forth in the clearest point of view. We shall exhibit a specimen or two of the Lecturer's comments on the Baronet's text.

" ' For instance,'—Sir Francis loquitur,—' Gentlemen, *one of the reasons for which King James was driven from his throne was, because he persisted in keeping a standing army.*'

" Sir Francis Burdett knew what he was about, and he evidently sinned wilfully. He knew, that the grievances complained of in King James's government, were made the foundation of the declaration of the Bill of Rights. He knew the article which, in that declaration, related to the keeping of a standing army. But he suppressed the article itself, and being pushed for proof, touched vaguely upon King James's practice, and left it to his audience to conclude, that the declaration of rights contained some such article as this; ' that keeping a standing army is illegal and against the constitution.'

" But what are the words of the real article which he suppressed, but which, if he had given it, would have proved nothing? Its terms are these; ' That keeping a standing army within the kingdom in time of Peace, *unless it be with consent of Parliament*, is against Law.'

" Now it is no less manifest, that the practice of the King's government hath in no respect been contrary to this article of the declaration of the Bill of Rights, than that Sir Francis Burdett, by direct implication, hath asserted that to be an article in it, which he knew, while he was uttering it, did not exist. It is in vain that this gentleman is held up to us, in private life, as a model of truth and virtue, a Philip Sidney among his friends, an Algernon to the people, while such is his public conduct in addressing himself to those who are looking up to him for constitutional principle and information."

If the cheek of a modern patriot be not impervious to the

effects of shame, the following observations, we should think, cannot fail to raise a blush on the cheek of Sir Francis.

" ' The assault on the freedom of elections, was one among other stated reasons for the expulsion of the family of the Stewarts. Day after day are fresh proofs adduced of fresh assaults on that freedom,'—directly inferring, if the connection of a sentence have any force at all, that his present Majesty is as guilty of the gross invasion of his people's rights, as ever was James II. Sir Francis brings forward Lord Castlereagh.—Now, I take this opportunity of asserting that, in respect of whatever is really base, and fit for punishment, or calls for reformation, the People of England want no such advocate, no such public accuser, no such pure and patriotic champion as Sir Francis Burdett. The good sense of the People of England is able to appreciate the politics of Sir Francis and his friends; is able to appreciate their patriotism; and does not undervalue their learning and their talents. The reform *they* call for, is not the reform that England wants,—the cause *they* advocate is not her cause,—' non tali auxilio nec defensoribus istis.'—But Sir Francis Burdett quotes Scripture. When he thus instances another's crime, has he forgot his own offence? Has he forgot the perjuries of a Middlesex election? Was *that* no assault on the freedom of election? Has he forgot the punishment of its Sheriff? May we not retort upon him with justice, from that sacred book, with the letter of which he, as well as some others, seems to be sufficiently acquainted, but of whose spirit, so far as now appears, he is, I fear, as utterly ignorant as he has proved himself to be of the real and genuine principles of the British Constitution;—shall we not well say, ' thou hypocrite, cast out first the beam that is in thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye?' "

The concluding pages of this interesting tract are devoted to the purpose of shewing what were the real views of the Reformers at this meeting. And it is proved, as strongly as presumptive evidence can prove, that the object was not *Reform*, but *Revolution*. Our extracts have already been so copious, that we must refer our readers for these proofs to the book itself, which will be productive of pleasure to every well-disposed person, and of improvement to most.

*Pantologia,** *comprehending a complete Series of Essays, Treatises, and Systems, alphabetically arranged; with a general Dictionary of Arts, Sciences, and Words; and presenting a distinct survey of Human Genius, Learning, and Industry.* By J. Mason Good, Esq. F. R. S. Olinthus Gregory, LL. D. of the Royal Military Academy, Woolwich; Mr. N. Bosworth, of Cambridge, &c. Parts 3, 4, and 5; each part containing 112 pages royal 8vo. 6s. with four coloured, and four plain engravings. Kearsley.

We have already given an impartial opinion of the general merits of the plan of this Pantologia, and of its execution, in examining the first two parts; and although some persons imagined that we had estimated the work rather too highly, we yet see no reason to retract any thing we then advanced, nor to withhold from the numbers before us, any of the praise or censure, which we felt it our duty to bestow on the preceding, except that the biographical and verbal omissions, are, perhaps, somewhat less numerous. It was, indeed, to be expected, that as the editors advanced in the alphabet, they would naturally be enabled to render their collection of words more complete, and we are pleased to find, that they have profited by their own experience, for the present Nos. were published long prior to our review of the first two.

Part III. includes a considerable portion of Anatomy, and the other terms of science as "Anemometer, Angling, Annuities, Aperture, Apparent, Application" to Aquatinta. Few of these articles require any particular remark, as they are, generally speaking, as instructive as the limits of the work will admit. Nor do we think it necessary to particularize the omissions of the names of persons and places, which still exist, as they are sufficiently obvious to every reader, and as we presume the authors will remedy them, either in a supplementary article, or in a new edition, which we doubt not will soon be called for, of their early numbers. "Andero (St.), a seaport town of Biscay, in Spain," is arranged according to the vulgar orthography of the newspapers. It should have been deferred till the letter *S.* where the editors may introduce it

* We before expressed our disinclination to quibble with a term, which is not used in science, but merely as the name of a book. It is necessary, however, that we should here observe, that *Pantologia* literary means "a collection every *where*," (which is impossible) instead of "a universal collection," or "a collection of *all* things," as the word we suggested.

under its proper name, *Santander*, and relate some of the historical events of which it has recently been the theatre. The range of the Andes mountains, in South America, might have been much more interestingly described from the scattered accounts of them by Humboldt. In describing an "anemometer" we also expected an account of some of the very simple, and cheap instruments, which have been used by various persons for measuring the velocity of the wind. Such experiments are highly amusing; and although windmills have long been used in almost every country, very little attention has yet been paid to the practicability and advantages of appropriating wind to numerous other mechanical purposes. Dr. O. Gregory, as an able mechanician, is very well qualified to direct such experiments. The article "angle," is a very neat specimen of what a dictionary should be, and defines all the different kinds of angles in as concise terms as the subject will admit. Under the article "goniometry" we hope the authors will not omit to define all the numerous angles, which Hauy has described in his Crystallography, in doing which, they will render a most acceptable service to this science, and receive in return, we are certain, the approbation of the public. Now, however, that we are speaking of mineralogy, we are surprized not to find the name Appatite, of Werner, the phospholite of Kirwan, and phosphated lime of Hauy, who has described three varieties of this species. Surely Mr. Good is skilled sufficiently in mineralogy to know this mineral. Perhaps, however, he prefers Kirwan's name of phospholite to that of Werner, and if so, we shall not find fault with him, when he arrives at letter P; but some reference was certainly necessary in the present case. We are sorry that the word "apothecary" is likewise so very imperfectly, not to say erroneously, explained, that we must also complain of this gentleman, who has shewn, in a little tract, that he is well acquainted with the subject. The use of such phrases, as "*dispensatory* [Pharmacopœia] of the college of physicians," and "*dispensatory*, compiled by the order [by the college *itself*] of the college of physicians," would induce us to suspect, that the whole article was *compiled* north of the Tweed. However this may be, the public have a right to expect correctness on this subject, in any work bearing his name in the title-page. That we are willing to do this author justice, however, we acknowledge the general neatness, and utility, of the article "aqua," although "aquæduct," is shamefully imperfect. Of the editor, Dr. Gregory, we have also to complain, for introducing such useless words as "anthropophaginian," (although sanctioned by Shakespeare's

authority) to the exclusion of more valuable ones. The article "antiquities," should have been new modelled before it was introduced into the Pantologia. There is no necessity for using the French word *eclaircissement* in English, as we here find it. In this article we also observe, the detestable system of *puffing*, at which science blushes, while indignant truth covers herself with a veil. It is avowedly copied from a work of no reputation.

Part IV. extends from "aqueous" to "astronomy." Among the most interesting or curious articles may be noticed, "Aranea, or spider." "Arch and arches," which we regret is not a little more copious; "architecture;" "argilla," in which the editors have very injudiciously followed Turton's translation of Linnæus (an excellent guide in botany, and natural history in general, but not in mineralogy,) a work by no means adapted to the state of this science in the present age. The same objection is not so forcible against the article "arsenic," which, although defined in the same antiquated manner, contains all the modern discoveries, with directions how to treat persons who have taken a dangerous dose into the stomach. "Arts," and "assurance," also deserve commendation; but "articles of religion," betray the cloven foot of methodism, that arch-enemy of all true science, and pure morality. The high-priest of the modern methodistical φαλλοφόροι might think a dictionary like the present a proper vehicle to revive Hartley's attack on the church articles;* but Dr. Gregory should have known, that there is as little candour as justice, and perhaps too, as little popular approbation attached to party attacks on the one side, as on the other. Of the theological tenets, however, propagated in this work, we shall afterwards speak; at present, we shall only notice its literary and scientific merits. In the mean time, we would recommend the editors, whatever may be their private opinions, to shew some regard to impartiality, and if they do think it expedient to fill their work with logomachies, and polemical religion, that, in all such cases, they would pay some respect to common justice, and give the defendant's defence, as well as the plaintiff's charge. If the enemies of the church were as deficient in practical, as they are in theoretical principles of justice, they would undoubtedly soon find an opportunity of improving their morality by seven years experience in Botany Bay. In the life of Dr. John Armstrong, we fancy we recognize the licentious pen of the eclectic reviewer of Par-

* If this disgraceful article were cancelled, it would be creditable to the good sense of the editors.

son's Travels, which the booksellers, for the sake of public decency, thought it prudent to tear out. Such a critic, whatever he may affect to the contrary, was certainly qualified for performing a part (perhaps that of riding *asses*) in the Διονύσια μεγάλα.

Part V. concludes the first volume of the work, and includes "astronomy, attraction, aurora borealis, backgammon, balæna, balance, balls, ballast, balsam, bank, bankrupt, baptism and baptists" (in which both sides are stated) to the word "barcelos." Of the astronomy, it is unnecessary for us here to speak, as the learned editor, Dr. O. Gregory, has long attained a respectable reputation in this department of science, and the present epitome is not likely to injure it. Some of the mathematical articles, however, in this work, are by no means so complete as we could wish, and should expect from the author. This, perhaps, is owing to the necessity and difficulty of treating such articles briefly. Under the head "Atheist," we find Foster's Essays, and their author, *sufficiently* praised. The sketch of the "atmosphere," contains much information in a small compass, on a copious and interesting subject. In the explanation of "attraction," we find most of the opinions lately suggested by the French naturalists, shortly noticed, and the modern principles relative to this subject stated. The same may be said of the "aurora borealis," which presents a very interesting view of this singular, but hitherto, we think, unsatisfactorily explained phenomenon. The common practice of ascribing it to electric matter, is but a technical mode of evading the question. Libes, in his new dictionary *de physique*, has ingeniously exposed this idea, although his arguments, otherwise, are by no means conclusive. His general positions we cannot here discuss, as it would exceed the limits to which this review is necessarily confined. The conclusion is, that the aurora borealis is not occasioned by electricity, but by nitrous vapour, (the same notion which was entertained after *sulphurous* vapour was found insufficient to explain this phenomenon) and that nitrogen gas is generated near the poles, and appears of a reddish colour in the atmosphere. It is extremely improbable, that a sufficient portion of oxygen could be found at such an elevation as the northern lights generally are, (varying from 100 to upwards of 800 miles high,) to generate these vapours, and it is equally difficult to explain what gives them their almost perpetual motion at such a height, without supposing the agency of attraction and repulsion. Mr. Dalton thinks that the aurora borealis is a magnetic phenomenon, and the conjecture deserves farther investigation. If nitrogen be a metal, as sug-

gested, and rendered highly probable by Mr. Davy, it will overturn M. Libes's ingenious explanation of this phenomenon.

In introducing the second letter of the alphabet, we have a very neat and useful history of the mutations of letter *B*, in different languages, particularly Greek and Latin. Had the editors traced its history down to modern times, and shown how it has been changed into *p*, *v*, and *f*, and the influence of those changes, not only in corrupting the Latin, but in forming the modern Italian, Spanish, and French, it would have been still more interesting, and have facilitated very considerably the acquisition of these languages. As it is, however, we are thankful to them for avoiding the vulgar and insignificant observations which occur in dictionaries at the commencement of each letter. The meritorious labours of Dr. Shaw have enabled the editors to give a very complete account of balæna, or whales. The account of "banks," and banking, is very defective, and might certainly have been much superior.

This work continues to be published monthly, and has now proceeded to eighteen or twenty parts, which we shall notice in order. Its general convenience, and intrinsic merit, have given it deservedly a considerable circulation, and which we hope will induce the editors and publishers to exert themselves in rendering it still more worthy of public attention. There is yet no *falling off* in the execution of the plates, and this we consider an honorable proof of the public spirit and integrity of its proprietors. The colouring, and general execution of the plates, in natural history, also continue to merit what we said of the first Numbers.

Letters of the Swedish Court, written chiefly in the early part of the reign of Gustavus III. to which is added an Appendix, containing an account of the assassination of that Monarch, with some interesting anecdotes of the Court of St. Petersburgh, during the visit of the Duke of Sudermania, and the present King of Sweden, to the Russian Capital. 12mo. pp. 282, 6s. Cradock and Joy, 1809.

THE varied part which Sweden has played, on the grand theatre of Europe, during the last thirty years, renders any account of the principal personages and events in that kingdom highly interesting. These letters profess to have been chiefly written by the Queen of Gustavus the Third, (father to the present King of Sweden) beginning immediately after her marriage, and continuing till the year 1779. They are written in an easy style, and there is nothing in the sentiments or language, which

might not have been entertained or uttered by the parties whose signatures are affixed to them. Into their *originality* it is not worth while to enquire; it is sufficient for our purpose to know, that the anecdotes related in them, and the delineation of characters which they contain, are interesting and correct.

In the preface, the Editor remarks, with a shrewdness which leads us to suspect that something more is meant "than meets the ear," that "Gustavus III. was never the libertine of his court; the corruptor of the wives of his subjects. With study, business, and the care of his kingdom, was his mind occupied; not in weaving the intricate web of illicit gallantry." This appears to us rather to relate to some great personage who did not sit for the picture, than to the Prince whose virtues it professes to record.

Some account is given, in the letters, of the memorable revolution of 1772, of which more than one able history has been published; a revolution in which a patriotic King combined with a virtuous people to throw off the iron yoke of a turbulent aristocracy, who invaded the legal prerogatives of the one, and violated the constitutional rights of the other. Happy the Prince who, by securing the liberties of his subjects, establishes his own authority on the best and most solid foundation. But the galled nobles never forgave nor forgot this laudable exercise of kingly power. Many of them harboured a deep resentment, and cherished a strong desire of vengeance, till, at length, in 1792, the virtuous monarch fell a victim to their murderous rage. It is well known that he was assassinated at a masquerade by Anckerstroem. When on his death-bed, "fearing the divided power of a regency would be inadequate to the maintenance of a firm government at that time, he appointed his brother sole regent, with the guardianship of his son, whom he solemnly committed to his care, till he should come of age. He was then fourteen." And this is the man, the Duke of Sudermania, the unnatural uncle, who has basely betrayed his trust, turned usurper, and wrested the crown from his nephew's brows to place it on his own!

At the conclusion of the volume there is an interesting account of the young King's journey to Petersburgh, in company with his uncle. The wily Catherine, who then sat on the throne of the Czars, wished him to marry one of the grand duchesses, a beautiful and accomplished young woman. But, when every thing was settled, and the wedding-day fixed, the unprincipled conduct of the Empress, in introducing into the marriage contract certain provisions, which were hostile to the established laws and customs

of Sweden, made the youthful monarch resolve to break off the match, and to sacrifice his inclinations to his sense of duty. The most obnoxious of these provisions was, that his destined consort, whose religion was different from his own, and from the established religion of his country, should have a regular chapel, and clergy, within the precincts of the palace. To this the King objected; he said, that he would lay no restraint upon her conscience; but that he could not allow her a chapel and priests of her own persuasion, because they were contrary to the laws and interests of his kingdom." This instance of forbearance in a youth of *seventeen*, (for he was deeply enamoured of Alexandra) bespoke a great mind; while it furnished an example worthy of imitation by every one born to the expectation of a throne. Young as he was, he knew the difference between toleration and encouragement; and he had resolution to discharge the difficult duty of preferring the good of his people to the gratification of his wishes.

We cannot close our observations more appropriately than with the concluding remarks of the intelligent author.

"It is impossible to have perused this narrative, and to reflect on the situation of the hero of it, without experiencing the most painful feelings of indignation and regret, that a monarch so early, and entirely, governed by every noble and honourable motive of action, should, after such spirited and praise-worthy exertions, be now a dethroned captive in his own dominions, at the mercy of a factious party, headed by his father's brother, to whom, in his dying moments, that excellent father committed this son in trust.

"But these are terrific times for kings;

"— Then happy, lowly clown;
Uneasy lies the head that wears a crown."

DIVINITY.

Essays, explanatory and experimental, upon a few select passages of Scripture. By Stephen Lowry, M. D. of Falmouth. With a recommendatory Preface. By Robert Hawker, D. D. Vicar of Charles, Plymouth. 12mo. Pp. 164. Williams and Smith, London, 1809. 3s. 6d.

ENGAGED as we have lately been in a review of Polwhele's literary history of Cornwall, and attracted as we were by his portraits of the present physicians of that county, (more so, perhaps, than by any other passages in his book) we confess our surprise at meeting with

Dr. Lowry,* one of those favoured physicians, in the character of a rank Methodist—an enthusiast, more flighty, if possible, than the German baron himself, that prince of visionary religionists.

This is, truly, a book of experiences. Dr. Lowry is, indeed, one of those, who "dream dreams, and see visions." Yet, he flatters himself he has been looking into "the deep things of God," and been able to bring forward many secrets "from the depth which passeth knowledge," to the reader's meditation. The following, we think, is one of the most ingenious, and least enthusiastic passages in the whole volume. Speaking of our Saviour, the author says:

"He went forth, in all his father's might, on the work of creation: for by him were all things created, that are in Heaven, and that are in earth; all things were created by him, the image of the invisible God, and for him; and by him all things do consist. But how can we reconcile this, since the work of creation is expressly ascribed to the father; and in the epistle to the Hebrews, Christ is spoken of only as his vicegerent, in these words—'whom he hath appointed heir of all things; by whom also he made the worlds.' I am indebted to the great Milton alone for an explanation of this; and I shall always consider what he has said on the subject as worthy to be written in letters of gold. He ascribes the work of creation to the omnipotent Jesus; and reconciles the first chapter to the Colossians—'for by him all things were created, that are in Heaven, and that are in earth,' with this in the first to the Hebrews—'By whom he (the father) made the world,' in the following lines:

——"Meanwhile the son
On his great expedition now appear'd,
Girt with omnipotence, with radiance crown'd."

"After the work of the creation was finished by him, on the Sabbath evening he returns. "When at the holy mount, &c. (Par. L. B. 7.)

"Our adorable Lord, also, in the patriarchal age, frequently appeared to his high favourites in a human form, as if he anticipated the time when he should actually take upon him our nature. It was he that appeared in a human form to Abraham, and to Lot. He was in the burning bush, and frequently spoke to him face to face, as a man talketh with his friend; for he never heard the voice of the father at any time, nor saw his shape. He was with the church in the wilder-

* "Dr. Stephen Lowry, M. D. was resident at Falmouth. The rapidity with which his very quick and equally retentive memory carried him from class to class, in Truro-school, till he arrived at the head, has been a traditional tale of wonder; a tale which is now whirled away, I suppose, in the vortex of the revolution.' [Mr. P. means, as we find from the context, from a classical to a mathematical school.] But may, perhaps, be thrown up again with Homer and Thucydides, when Wingate and Maclaurin shall disappear. Of Dr. Lowry's professional abilities, I have always heard a high character." See "Language, Literature, &c. &c. of Cornwall." p. 68.

ness; and, therefore, let us not tempt Christ, as some of them did. He was the man whom Joshua saw with his sword drawn in his hand; "the captain of the host of the Lord, whom Joshua worshipped." The angel of the Lord that appeared to Gideon, and the Lord that looked upon him, and said—"Go in this thy might: have I not sent thee?" is the same person; and the time would fail to tell of all the instances wherein he appeared in a human form, delighting, as it were, to hold converse with his chosen, since his delights were with them before the foundation of the world."

In this style the author continues his illustrations; but as we presume few of our readers are initiated in the mysteries of Swedenborgianism, they would not, perhaps, be much entertained with such effusions.

What Dr. Lowry apprehends to be "the meaning of the Holy Ghost" in these words, "*See the Lord*," may be determined by the extract which follows.

"That holy fellowship, that sweet communion, those delightful love-visits which the Lord Jesus is pleased at times to favour his believing people withal, may, very agreeably to the analogy of faith, and without straining the sense of this phrase, be fully admitted as the meaning of it."

"Communion with God is a secret thing known only to God, and the soul who enjoys this high privilege; so that to say what it is, is not always expedient. "The secret of the Lord is with them that fear him; and they cannot always and altogether make known this." There are three that bear record in Heaven, the Father, the Word, and the Holy Ghost: and these three are one. And there are times when the believer enjoys fellowship with each of the divine persons, so that he needs not refined and elaborate arguments to prove the doctrine of the Trinity, for he knows it in experience. John says, truly our fellowship is with the Father, and with his Son Jesus Christ; and Paul prays that the communion of the Holy Ghost may be with the man that wrestled with Jacob; that called to Moses out of the the saints at Corinth: and, further, the believer receives the truth, as it is revealed in the scripture, that these three are one 'in majesty equal, in glory co-eternal;' and he knows it also in experience, each of the divine persons being equally beloved, equally praised, and equally adored by him. The believer has communion with the Father in particular in his love, in his grace, in his well-ordered covenant, and in the multitude of his tender mercies. There are times when he is permitted to enter, as it were, within the vail, to have some discovery of ancient electing love, and to know that his own name is written in the book of life; but what he is particularly taken with, is that hearty good will which the Father, on the foreview of the fall, had in his salvation manifested in the covenant of grace, that he should so love the world as to give his only begotten, his well-beloved Son. 'In this was manifested the love of God.' Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation of our sins;' and that he took

such delight in his people, as to have his thoughts from all eternity engaged in their salvation—how they might be saved in the Lord with an everlasting salvation. The believer has fellowship with the god-man, Christ Jesus, in his everlasting love, also, and in his suretiship-engagements in the everlasting covenant, in all that he is, and in all that he has done for him; but that which he is most taken with, in him, is his dying love. Here the love of Christ is enjoyed: it draws forth the warmest of his affections. Here is kept up with him, some sweet intercourse, some holy familiarity. Our blessed and adorable Jesus being bone of our bone, and flesh of our flesh." Pp. 98. 102.

We cannot dismiss this publication without quoting a part of the recommendatory preface of Dr. Hawker. "Let it be recollected, (says the Doctor) that here is nothing of private interest, nothing of party-spirit, nothing of secular advantages (with which churchmen are so often reproached) to be promoted by the establishment of the doctrines contained in them. And if the names of a Locke, a Boyle, a Newton, have been considered as so many accessions to the weight of evidence in favour of the gospel, on account of the lay character of the writers, every testimony coming from the same source, must in a degree be entitled to the same estimation." "I must advance one step further in my apology for asking the patronage of the public to this little volume. The merit of the author, in his medical department, is well known, AND UNIVERSALLY ALLOWED THROUGH THE WHOLE COUNTY WHERE HE HATH ALWAYS RESIDED; and where, while health enabled him to prosecute his labours, he derived the needed emoluments of his services, and the public the benefits of his skill. But a power, whose wisdom cannot err, and whose love cannot fail, in arranging all events to one invariable purpose, in the real welfare of his people, hath been pleased, for a long series of years, to circumscribe the limits of Dr. Lowry's usefulness as a physician; and, by the frequent visitation of sickness, in a great measure to deprive his friends of his aid, and himself of his professional support. It hath formed no small alleviation to a mind so well taught as Dr. Lowry's, to consider that, by this dispensation, he is not wholly laid aside, but only his usefulness directed into another channel." This is a very well written preface.

Prefixed to the volume is a respectable list of subscribers; the greater part of whom, we presume, subscribed rather from a motive of charity, than from any sentiment congenial with the raving professor of spiritual experiences.

MEDICINE.

A Treatise on the Structure, Economy, and Diseases of the Liver: with an Inquiry into the properties and component parts of bile and biliary calculi. The 4th edition. To which is now added a more particular account of the Hepatitis of India, with observations on the prevalent

use of mercury in the diseases of this country. By William Saunders, M. D. F. R. S. and A. S. Fellow of the Royal College of Physicians; and Physician Extraordinary to the Prince of Wales. Pp. 440, 8vo. 9s. W. Phillips, Lombard-street, 1809.

THERE are no medical subjects so inexhaustible as those diseases of which every one speaks and no one understands. He must, indeed, be a very illiterate man who cannot produce an octavo volume, containing a full account of their nature, causes, consequences, and in his pretended opinion, their infallible cure, provided the author be called in to attend the patient. Dr. Saunders was one of the first popular writers who took up the liver disease, as it has since been called, and this formidable malady, which owes so much to the Dr.'s imagination, has, at least, contributed to give circulation to numerous editions of his work, every one of which furnished an occasion for announcing the physician's name in the daily papers. This, it will be admitted, has done some positive good to the revenue; and if some persons have been weak enough to imagine themselves mortally affected with a decayed liver, and died in consequence, others, perhaps, have been deterred from drinking ardent spirits for the same reason. So far the Dr.'s labours are of a mixt nature. Not so the preface to the book before us, which is less remarkable for its coherency, than for a certain effect. After stating, that drastic purges will cure apoplexy, and, for ought that is said to the contrary, bring the dead to life again, we find the following isolated sentence, so admirably adapted for an advertisement. "It cannot be denied, that some *affections* of the *mind* are intimately connected with the state of the *liver!!!*" What these affections are does not appear, but the next sentence most ingeniously adds, that the Dr. is *confirmed* in his opinion, (happy circumstance) "of the *propriety* of *his* treatment of *hepatic complaints.*" We shall, however, pass over this fourth edition of Dr. S.'s "Treatise on the Liver," with only remarking, that we have not observed any notice taken of Mr. Home's experiments relative to this viscera. Dr. S. still finds the *spleen* of no *use*, as he took it from a dog without injury. Now, as the brain can be taken from a tortoise, without any other injurious effect, except that of making it shut its eyes, we think the author should conclude, *cæteris paribus*, that this organ is unnecessary to blind men, and that if removed it would make their heads much lighter, so that when they fell they would be in less danger of breaking their noses! From a note in p. 103 we expected a new remedy for the yellow fever, which would have been, we believe, the *eleventh cure* on sale for this *incurable* disease; but in p. 186, with more candour and truth than some other pretenders, he announces calomel, jalap, and neutral salts, as the best medicines. With this subject is connected the author's more interesting "observations on the prevalent use of mercury in the diseases of this country," meaning, we suppose, the prevalent consumption of mercury by diseased persons in this country.

"I am convinced," says Dr. S. with great truth, "that the *abuse* of mercury has extended equally with its *use*, that the administration of this *powerful* remedy is frequently confided to very unskilful hands, so that even in the nurseries, we now hear of calomel being resorted to on all occasions, as a familiar medicine, with as little reserve and discrimination as magnesia or rhubarb. It may be laid down as a pretty general rule, for the guidance of medical practitioners in this country, that any preparation of mercury that acts upon the gums, inflames the fauces, and produces salivation, is in itself injurious in most constitutional diseases, where febrile excitement is present, whether original or symptomatic.

"The action of mercury to a healthy person is that of accelerating the pulse, producing buffy blood, or that appearance of it which indicates inflammation, increasing the secretions, and giving them a peculiar character of what has usually been termed acrimony; and which, whatever theoretical term we adopt, obviously deviates from the healthy state, by having a peculiar tendency to emaciate and weaken the body, and even to dispose it to *dropsical* effusions. These being the ordinary effects of mercury, it must be admitted that its use is peculiarly contra-indicated in these constitutional diseases, which have a strong tendency to produce symptoms similar to those arising from the mercurial action.

"The general and indefinite term of bilious, as applied, in popular language, to almost every affection of the stomach or intestines, and even of the nerves, producing irritation and symptoms of hypochondriasis, has given rise to a very general and indiscriminate use of mercury in this country. My own experience, however, has furnished me with the means of ascertaining, that even calomel, which is the most manageable preparation of mercury, cannot be employed with safety or success in a great variety of cases in which it has been recommended. It ought seldom to be used by itself as an habitual purgative, as it sometimes produces mucous and bloody stools, accompanied with tenesmus and prolapsus ani, irritating and exhausting the power of the intestines, and laying the foundation of painful and dangerous strictures of the rectum. (It enters into the composition of the worm medicines, which induce debility, emaciation, and even convulsions, in children.)

"It generally aggravates every symptom of phthisis pulmonalis, (consumption of the lungs) either as induced by the strong action of any exciting cause, or the spontaneous and progressive constitutional and morbid action of tubercles, producing hæmoptoe, and consequent suppuration. In hepatic diseases, where scrophulous tubercles are formed, I have never seen any advantage from the use of mercury; on the contrary, I am persuaded that life, which might have been prolonged by other means, as *well-regulated* diet, &c. has been *shortened* by mercury. In the morbid state of the kidnies, and urinary passages, the schirrous state of the postate gland, or similar diseased conditions of the uterus; in the ulcerated and cancerous state of those parts, the *mercurial* action *shortens* human life, notwithstanding ignorant and

credulous practitioners are every day resorting to it; as the infallible specific of deeply-seated diseases.

"The *abuse* of mercury, even in India, has been admitted by the writers of that country, [Dr. Duncan, who also considers dropsy as a frequent effect of this powerful mineral] and we have daily opportunities of observing the number of debilitated constitutions who [which] return from India to Europe, from the use of mercury, considered as so necessary to check the liver diseases of that continent. Many recover their strength in their passage home; others arrive in a mere convalescent state, and require the aid of medicine and diet perfectly to restore their health. *One very common effect of the excess of mercury is,* MENTAL DERANGEMENT; *both in India and Europe.*"

We do not think it worth inquiring who may have been the original author of these sentiments, but the public are indebted to Dr. Saunders for giving them circulation. The enormous use and abuse of mercury in this country, of late years, begin to alarm the physicians themselves, lest the people die before they have time to extract a few guineas from them. This, to be sure, is another example of the maxim, that in England every evil produces its own remedy; but in the present case it has not appeared till both the physical and mental energy of an immense number of people are irretrievably impaired, and a degenerate race succeeded. None but those who are in the habit of observing men, manners, and things minutely and disinterestedly, can have an adequate idea of the alarming extent of the evil here alluded to. The increased and increasing number of lunatics (as they are called in the language of the law) or deranged persons, should induce an inquiry for some physical as well as moral causes of such an unprecedently general malady. As far as we have been able to investigate this cause at present, about three cases out of five originate in the use of mercury when the body is exposed to cold and moisture, or in exposing the system to these external agents, while under the influence of this powerful metalic preparation. The intolerable fetid odour, indeed, which all mercurial drugs give to the breath should alone be sufficient to deter people from its general administration, especially to children. In some cases, however, its use cannot at present be dispensed with, though in a few years more, we hope the good sense of the public will have rendered it no longer necessary. As to the opinions containd in this book, compared with those in Dr. S.'s former works, some persons will perhaps find them totally contradictory and irreconcilable. On this point we shall not dwell; although we should have been better pleased had the writer bestowed a little more attention to his language and sentiments, which are often incoherent and ungrammatical.

An Inquiry into the Symptoms and Treatment of Carditis; or Inflammation of the Heart; illustrated by cases and dissections. By John Ford Davis, M. D. Member of the College of Physicians, London, &c. Pp. 207, small 8vo. 6s. Longman and Co. 1808.

THIS little volume is really worth reading, which is not very common

to modern medical publications. Dr. F. Davis can read Greek, Latin, and French, and even select some very judicious and curious extracts from works in those languages. He is perfectly aware that he treats of an incurable disease, which might as well be called a mode of dying. In his notes and observations, however, he displays considerable acuteness, some very shrewd reasoning, and accurate distinctions in terms. He is, too, perfectly free from the dogmatism and empirical arts which mark the inferior order of practitioners in the present age. His book, although small, contains a great number of opinions of different writers, most of which are so inconsistent and contradictory, as strongly to enforce a conviction of the real ignorance of physicians, not only respecting Carditis, but even other diseases. We wish he had expressed his sentiments on *Digitalis* more fully; for, notwithstanding all that has been written and said about its action on the system, there is only one thing certain, namely, that we yet know nothing of the matter. One person can use it almost as food, while to another it is a deadly poison. Such is the state of medical knowledge. Dr. Davis, however, forgetting himself respecting untenable inferences, concludes his essay by conjecturing, that blood-letting early employed may cure inflammation of the heart. This conclusion amounts to no more than a modest advice to have recourse to the physician and apothecary; for although death is certain, yet there is no reason why people should not pay for dying as well as living.

There are but three cases described by the author, and only one of those fell under his own observation. Dr. Sherwen suggested it to Dr. D. that they were probably only varieties of acute rheumatism attacking the heart, and he has certainly not been able, with all his ingenuity, to prove satisfactorily that this suggestion was not well founded. So few cases, and those not all investigated by the same observer, (for this is an important consideration) are very inadequate to establish any general principle on such a disease. The Scottish students of medicine, however, will be very grateful to the author for affording them so many extracts in Greek and Latin, which will save them much trouble and expense in compiling their inaugural dissertations.

EDUCATION.

A Dissertation on Metrical Pauses, and the due construction and proper manner of reading Latin heroic verse. By James Pickbourn, author of the dissertation on the English verb. Pp. 43. 8vo. 2*s*. Longman and Co.

This ingenious dissertation is so fairly estimated, and its subject so well discussed by Mr. Grant, in his "Institutes of Latin Grammar," that we must refer the reader who is interested in the subject to that work, as it would greatly exceed our limits to do it adequate justice. We shall here only observe, what appears to have escaped

all these writers, that the true origin and perpetual use of pauses should be referred to the organic powers of the voice, and their ability to produce with ease, in a given time, certain sounds represented by particular characters. Thus, for instance, in words abounding in guttural letters, the cœsural pauses will be much more numerous than in those with many vowels; and the *melody* of verse in every language will consist in the judicious distribution or use of the guttural or of the vowel sounds; its *harmony* in the alternate or other arrangement of those sounds. On this principle we can explain why many good poets are not able musicians, as melody is entirely natural, deriving its character from the operations of the passions on the organs of voice; whereas harmony is totally artificial and pleases in proportion to the skill of the artist and the experience of the auditor. The early poets studied melody, the later harmony; the former always affect the heart, or feelings, the latter the imagination; the naturalness of the one insensibly produces indescribable pleasure, the art of the other excites admiration and respect. We would be gratified to see Mr. Pickbourn devote his attention to the structure and proper method of reading English blank verse, which almost all our players repeat in a manner certainly irreconcileable with harmony, melody, and distinct verse.

Guy's New British Spelling-Book, or an easy Introduction to Spelling and Reading, in seven parts; containing a great variety of easy Lessons, exactly adapted to the capacities of Youth, and arranged in a new, easy, and pleasing order. The Tables of words are divided, and accented according to the purest modes of pronunciation. By Joseph Guy, author of the Pocket Encyclopœdia, School Geography, Chart of Universal History, &c. and professor of geography, &c. in the Royal Military College, Great Marlow. Illustrated with cuts, Pp. 173, 12mo. 1s. 6d. bound, Cradock and Joy, 1809.

Mr. Guy seems perfectly to understand the powers and nature of the infant mind, and the best means of enabling it to comprehend the value of letters, syllables, and words, with their relation to things. He has had experience in teaching, has reasoned on his experience, and evinced his knowledge in arranging this spelling book. We have compared it with Mavor's, and several other generally esteemed first books for children, and found it in almost every particular more simple, more congenial with the language and powers of the young mind, and better adapted for instruction than any other work of its kind. The spelling and reading lessons are placed on opposite pages, and the selection of the latter is such as must naturally expand the mind, and improve the morals of children. After some very judicious didactic lessons, in prose and verse, an easy epitome of geography, and English grammar is given, with abreviations, and arithmetical tables, and the book concludes with prayers for the use of schools. A brief catechism only appears necessary to make Mr. Guy's spelling book supercede the majority of its predecessors.

Mylius's School Dictionary of the English Language, intended for those by whom a dictionary is used as a series of daily lessons; in which such words as are pedantical, vulgar, indelicate, and obsolete, are omitted; and such only are preserved as are purely and simply English, or are of necessary use and universal application. The second edition; to which is prefixed, a new Guide to the English Tongue. By Edward Baldwin, Esq. Pp. 266, 18mo. fine paper 2s. 6d. common 2s. bound, Godwin, 1809.

With due submission to Mr. Frederic Mylius, Enfield, has certainly attempted a purified school "dictionary of the English language," some years ago; the assertion, therefore, in his advertisement, which is dated July 1, 1809, is rather unguarded, that such a book "has *never* been attempted, till undertaken by the present proprietors." Not having seen the *first* edition, which, it is said, was sold in two months, we can only speak of the one before us, and although we must refuse the author his unlimited claims to originality, we admit, to the utmost extent, the obvious utility of his work. It contains about 12,000 of the most useful radical words in the language, without their adverbial, or other terminations, and is in general very well adapted for the use of schools. Mr. Baldwin's "New Guide to the English tongue," is a very ingenious performance, and will be found a most useful, and important addition to this dictionary. Mr. B. divides the language into what he calls "the genuine English declension," that is the adjective, substantive, verbal, and adverbial terminations; but the same distinctions, he is aware, occur in every other language besides their variations of cases and tenses. There is too, less originality in this arrangement of the English terminations, than the author appears to believe, as a Mr. Russel published some very curious tables and observations to the same effect in 1801. His plan also pre-supposes a knowledge of grammatical distinctions. Nevertheless, the public are indebted to him for this meritorious attempt to facilitate an acquaintance with the mother tongue, to render our knowledge of it more accurate, and comprehensive, than has hitherto been done in the schools.

A School Dictionary, or Entick's English Dictionary, abridged and adapted to the use of schools; containing only the roots of words, and those of importance and utility, and omitting derivative, obsolete, vulgar and unusual words. By the Rev. David Blair, author of the English grammar, &c. Pp. 234, 12mo. 2s. 6d. bound. Phillips, 1809.

This dictionary is similar to the preceding, but it does not contain above 11,000 words, and many of those are by no means the most useful. Mr. B. also deviates from the professions in the title-page of "containing only the roots of words," as we have "absolute," "absolutely" in the second page, while "abrogate," "abstinence," &c. are omitted. In the same page of Mylius's "absorb" is omitted; in

Blair's the unusual words "abroach," "abut," &c. likewise occur, and "abominably," is very improperly explained by "extremely." At the end of Blair's book we find a collection of Latin phrases turned into English, in a manner ill calculated to convey just notions of their general import to the mere English reader. Thus "alma mater," is said to signify "a benign mother," a literal definition certainly not capable of conveying the most general acceptation of these words in English writers. What child could comprehend the relation between mother, and a college? Such instances may mislead, but cannot instruct youth.

POETRY.

Poems and Translations from the Minor Greek Poets and others; written chiefly between the ages of 10 *and* 16. By a Lady. Pp. 174, small 8vo. 5s. Longman and Co. 1809.

We have recently noticed the extraordinary writings of a child, Master C. Thirlwall; but here we have translations from the Greek of Anacreon at eight years of age! It is true, the work, although dedicated by permission to her Royal Highness Princess Charlotte of Wales, is anonymous, and we have not in this case the testimony of a respectable father for the truth of the assertions. Yet we shall not hastily conclude that the whole is an imposition on the public, particularly as the writer professes to have been taught Greek by her father, a clergyman, in her infancy, and that these effusions owe their existence to his indulgence, and perhaps assistance. A clergyman, indeed, might have selected a better author than Anacreon for his daughter's poetical studies. The lines of Naumachius would have better graced the expansive genius of the virgin mind. Such lines as Κεδνὰ κακοὶ φθείρουσι γυναικῶν ἤθεα μῦθοι, would have both delighted and instructed the reader, when decorated by this lady's muse. It is not, however, yet too late for her to favour the English public with a spirited translation of Naumachius. About 40 select odes of Anacreon are here "translated or imitated when between 10 and 13 years of age." The third, "Cupid's visit," was written at 8. The second, which is "on woman," we shall here extract as a fair specimen,

"The lordly bull to Nature owes
The polish'd armour of his brows;
She guards with hoofs the bounding steed,
And lends the timid hare her speed;
Th' imperial lion teeth she gave,
To fish the empire of the wave;
To denizens of air their wings,
And valour to creation's kings.
But woman! had she nought to suit ye?

What better could she give than beauty?
Beauty which braves the sword and shield,
Beauty which bids the sceptre yield;
Beauty whose heaven-deputed sway,
Ev'n fire and adamant obey:
Let man the elements enthral,
Imperial beauty mocks them all."

The above translation is very literal. Sappho's ode is also translated or imitated, and the hymn ascribed to Alceus; the former, we think, would have been as well left in the original. There are likewise some translations from Theocritus and Horace. The larger part of this volume, however, consists of original poems in English, French, and Italian. "The death of Lord Nelson, an irregular ode," is greatly superior to any thing we at present recollect to have seen on this subject. There is a solemn dignity and energy throughout the whole, which are admirably adapted to the occasion and character; the concluding stanzas, alluding to the recent events in Spain, are no less happily introduced. Considering the poetical and patriotic merit of this ode, we hope the fair author will polish it to the utmost of her abilities, as likely to do her more permanent honour than even her infant translations. There is some humour and just conceptions in the "Vindication of the Rights of Woman." The verse, indeed, although in the burlesque style, might have been a little more fluent; but this is compensated by the numerous historical allusions which occur in almost every line. If the reader should not admire the poetry, he will, at least, the sentiment of the following "Inscription designed for a statue of the late W. Pitt."

"Ye who guard
From Faction's baleful Circe the rich cup,
By temp'rate Freedom on her sons bestow'd,
Rich with her purest pearl, behold your Chief!
Behold the awful form of him whose call
O'er Afric's shores and Ganges' hundred realms
Gave conquest wings; of him whose spotless hand,
While prostrate Europe 'midst her ruins wept,
Upheld her brightest shield: whose magic voice
Rebellion's giant hydra heard and slept!
Such was the eye whose light'ning glance explor'd
Conspiracy's dark depths! Thus, on the verge,
Of pow'rs sublimest steep unmov'd he stood,
While round its base the wide volcano yawn'd,
Gorg'd with the wreck of empires; as the sun,
Recedes not, but thro' congregated clouds
Wins his resplendent way and cheers the world.
Pause, patriots, and revere! yet not with tears,
Not with vain praise enrich his obsequies;
Nor to insensate marble's aid alone

Confide his image; be yourselves like him!
Like him while rescued nations hail their guide,
Smile at the grasp of death, and share with him
The bright eternity of virtuous fame!"

The sonnets, descriptive of scenes in the west of Scotland (the author's native country, we presume) are less disgusting than most similar effusions. In the lines "to two sisters" among the miscellanies, p. 100, there is a hint that the author has passed her 8th lustre, which we suppose is a poetical fiction. In the "Rondeau" imitated from Camoens, the epithet "Spanish" occurs, we apprehend, by an error of the press, for Portuguese. Several other typographical errors tend to prove that this young poetess is also a young author. We are not, however, among those critics who estimate an author's merit by the skill of the printer, still less would we condemn a juvenile author for a stiff or defective line. If this young lady does not discover any extraordinary felicity of versification, (although many of the pieces are, in this respect, above mediocrity,) she evinces much original conception, and has something even more philosophical and accurate than we usually find in poetry. Her verses are very different from those of the heroes of the "Simpliciad," which have corrupted modern taste.

Solomon: a Sacred Drama. Translated from the German of Klopstock. By Robert Huish. Pp. 261, 5s. Hatchard, Sherwood, and Co. 1809.

The age of "sacred dramas," or "autos sacramentales," is passed, and neither morality, nor true religion, will be injured by the change. The translator of this volume shews his good sense and, we may add, good taste, when he says in the preface, "I do not hesitate to affirm, that he must be possessed of an uncommon share of perseverance and patience, who can peruse the twenty* books of the Messiah [by Klopstock] without feeling *ennui*." His endless repetition of hosannas and hallelujahs may, indeed, please the feeble minds of musicians, but to persons endowed with active reasoning faculties, they must be altogether insufferable. Klopstock's Messiah, we doubt not, will, even in Germany, (and it never has been, nor ever will be, read in any other country) share a worse fate than Milton's "Paradise Regained," as the author is not very popular by any other work. The "Paradise Regained," indeed, has intrinsic merit to make it popular within about another half century; but not so the Messiah.

With respect to Mr. Huish's translation, the task is most arduous, and the translator appears to have both talents and resolution for the undertaking. Those who have read Mrs. Hannah More's "Sacred Dramas," will also be desirous of reading Klopstock's in English,

* The first fifteen books have been done into English, and, notwithstanding the translator's faults, they have fully satisfied the curiosity of most English readers.

where they may form some idea of the nature of the original, without any danger of imbibing the inherent impurities of German taste, German morality, or German religion. The country of sensuality and infidelity will never be that of virtuous refinement and true Christian philosophy. Its language and literature are to be known, but not to be imitated.

Camilla de Florian; and other Poems. By an Officer's Wife. Pp. 159, small 8vo. Dick, Chiswell-street, 1809.

Mrs. Fraser, the author of this very pleasing little volume of poems, discovers talents very superior to what are usually found in the modern poetical publications, and we feel no little pleasure at being able to "respect her efforts" as well as her *motives*. She has travelled and observed as she passed. The "Morning Walk to the Levant Steps, Gibraltar," describes the astonishing scenery of that place with considerable fidelity and neatness. Those who have beheld the prospects on Mount Calpe, will recognize the accuracy of the following opening lines:

"The sultry night is past; the west winds blow;
And the wild rocks beneath the morning glow:
O, let me leave the couch of pain awhile,
To breathe the hour, and share in Nature's smile.
Well may she smile;—how bright the scene display'd!
How rich the gay varieties of shade!
Below, fair Rosia shews her warlike charms;
Her rocks infolded by the Ocean's arms;
In front, Iberia spreads her gayer wiles,
And Andalusia on her conqueror smiles.
High tow'r her hills, by spreading vineyards drest;
Bright glow the towns that deck her verdant breast.
The Forted Isle, and every sacred spire,
Glow with the tinges of the solar fire.
My pensive steps the winding path pursue,
Where Africa's wilder scenes attract the view.
Soon as the pacing sentinel I leave,
And through the lofty pass my windings weave,
The boldest feature of the distant scene,
Wrapt in its purple robe, is tow'ring seen:
High Atlas rises, subject but to God;
No mortal step its summit ever trod;
Ceuta, below, in armour seems to land,
To guard the entrance of the savage land.
A softer scene of beauty next appears;
The lofty Grenadines in distance rears:
Shade after shade, their purpling tints diplay
The bright'ning touches of the rising day;
The radiant pencil gives the dazzling snows
The hues of morn, the colours of the rose."

Some idea may be formed of a scene where, in a distant view, both north and south, huge snow-clad mountains may be seen, even in the midst of summer. From the Sierra Nevada, or Snow Ridge (here called the Grenadines) the mountains in Africa are distinctly seen.

The imitations of the Spanish pieces are less happy; the Spanish love-songs, indeed, are in general too abstract, and too metaphysical for translation. They are somewhat similar to Italian music, and minds accustomed to reason on the nature of things, must be some time inured to either before they can enjoy them fully. The "Storm in the Sierra Morena," might have been rendered a most terrific and interesting description,

The scene of "Camilla de Florian," the tale which gives a title to the volume, is laid in Malta, and the time when that island was attacked by the French. The story consists in the misfortune of Anselem, a knight, and Camilla, a nun; who was immured in her cell from the knight, and afterwards punished as violating her vows. There is much more interest than novelty in the tale, which is more poetical than most of the common legendary tales. The prefatory address "to the Reviewers," however, has, perhaps, made a stronger impression on the readers of this little volume, than any other of the pieces it contains. After making a delicate allusion to the necessary silence of singing birds in cold winter, the author proceeds:

"So, 'mid the winter of my days,
My humble lays Affection bids me try;
Not now to meet soft Friendship's praise,
But the stern glance of Judgment's keener eye.
E'en in the hour when Fate her dart has thrown,
To wound a heart far dearer than my own,
No vain presumption hither brings,
No conscious merit does a hope impart;
I seek to bear to healing springs
The faded wounded Husband of my heart.
O, spare the verse, my trembling hand unveils!
Respect the motive, tho' the effort fails."

The Pastoral Care. A didactic poem; in three parts. Addressed to the junior clergy. Pp. 174, 3 plates, small 8vo. 12s. Hatchard, 1808.

Those who cannot admire the poet must respect the christian, as exemplified in the "Pastoral Care." The reverend author arranges his didactic lines under the heads of "Instruction of the poor, and public charities; ministers' Sunday duties, and occasional duties;" in all of which much salutary and pious advice will be found, indicative of good sense, and genuine christian morality. This little volume is worthy the perusal of all clergymen and serious persons; it should also be read by those who too often criticise the clergy, with as little knowledge as candour, although it is sold at a price unreasonably high.

Poems; by Matilda Beetham. Pp. 120, small 8vo. 4s. Hatchard.

This neat little volume contains about thirty short pieces, almost all of which breathe the spirit of genuine poetry. Some of the measure, indeed, is not so agreeable, and a few lines are rather unpolished; but these defects are always accompanied with that delicacy either of thought or sentiment, which never fails to please. The following may be taken as fair specimens:

"Reflection.

"Why should we think the years of life
Will pass serenely by,
When, for a day, the sun himself
Ne'er sees a cloudless sky!

"And, unassuming as she moves,
The meek-eyed queen of night,
Meets wand'ring vapours in her path,
To dim her paler light!

"Then why should we, in vain, repine
At man's uncertain lot,
That cares will equally assail
The palace and the cot?

"For Heaven ordains this chequer'd scene
Our mortal pow'rs t'employ;
That we might know, compare, select,
Be grateful, and enjoy."

Distance from the Place of our Nativity:

"Since I married Palemon, though happy my lot,
Though my garden is pleasant, and lightsome my cot,
Though love's smile, like a sunshine, I constantly see,
Those blessings are all insufficient for me.
I repine not at labour, I ask not for gold,
But I want the sweet eyes of my friends to behold.
With Palemon I think o'er the world I could roam,
Though he liv'd in a desert, would make it my home;
From him no allurements his Lucy could bribe,
And, though timid, no dangers, no menaces drive,
But the heart that can love with devotion so true,
Is not cold, or forgetful, my parents, to you!
Oh, idle declaimers! how is it, ye say,
That affection and tenderness fade and decay?
Though so easily pain'd, they endure like a gem,
And the heart and the mind imbibe colour from them!
In affliction they brighten, in absence refine,
And are causes of sorrow too sweet to resign."

The "Elegy on Sophia Graham" has some very pleasing and delicate sentiments. The same may be said of the songs, particularly the Soldier's Address to his Infant, which is replete with pathos and refined affection. This lady, if the Miss B. whose works we observed in the Exhibition of the Royal Academy, displays the same pictures of fascinating delicacy with her pencil as in her poetical effusions; and deservedly attracted the attention of the amateurs of miniature painting.

Pursuits of Agriculture; a satirical Poem, in three Cantos, with Notes. Canto the first. Pp. 68. 8vo. 2*s.* 6*d.* Stockdale, Jun. 1809.

Had the satirist been somewhat less indiscriminate and more pointed we should have most heartily applauded his efforts. The modest philosopher of Somerset-house has so amply attoned in his anniversary addresses for the unguarded expression of French politeness that he might have passed over without such a twitch in the spirit of the odious Peter Pindar; the Cumberland agriculturists also are too remote, and when viewed nearer too respectable, to be confounded with the multitude. But the bookmaking babillard president, and his *etourdi* secretary, were fit subjects for the satiric muse. As to the society of Norfolk, apparently the author's own county, their *extravaganze* may also be fairly cognizable in his tribunal, but this distinction should always be made; where a number of gentlemen, by voluntary contribution, support a society and grant premiums, they will always do more real good than evil; but where a society is supported by parliamentary grants, merely to gratify the avarice and vanity of some intriguing individual, and enable him to inundate the public with his own crude effusions, or disfigure the more rational communications of others, it is a great positive evil and cannot be too soon removed. The satirist thus describes the old fashioned Norfolk farmers.

> "Yes! in these planet-striken days
> (Not to refuse deserved paaise)
> Full many a farmer you will find,
> Much of his grand-sire's cautious mind.
> In truth, you'll meet such men by dozens,
> Whom no smooth speculatar cozens;
> With noses that can smell a hoax,
> Whom *ipsedixits* cannot coax;
> Who say, 'let him believe who lists,
> These hums of agriculturists.'"

The author's notes are in general facetious, and we shall not be displeased to see his remaining two cantos, which are promised in the title.

MISCELLANEOUS.

The Shooter's Guide: containing the natural history of Dogs; of breeding Pointers and Setters, with directions for training; diseases incident to Dogs, and methods of cure, &c. the various fowling-pieces considered, and the best pointed out, with directions for charging the same: of shooting in general, with instructions to attain the art of shooting flying. The Game Laws, with remarks thereon; and every other information which can be in any way useful or necessary for the Shooting Sportsman; together with the best means to prevent poaching; and occasional remarks on Thornhill's Shooting Directory. By B. Thomas. Pp. 217, 12mo. Gale and Curtis, 1809.

Mr. Thomas is much less original in guiding young Sportsmen than he supposes; independent of Thornhill's Directory, and what may be gleaned from the Spanish and French, particularly the former, who are the best Sportsmen in Europe, the author of the "Essay on Shooting," published by Cadell, in 1789, has furnished some judicious advice for the practice of this amusement. But what his work loses in originality, it gains in completeness; the abstract of the Game Laws and the directions respecting Dogs (although many of the medical prescriptions are laughably absurd) will be found very convenient. We can, therefore, safely recommend the "Shooter's Guide," to the cockney Septembrizers, as likely to prevent them from shooting each other; but to become an expert Sportsman, is to acquire an art better learned by practice than by precept.

The Prompter; or, common sayings and subjects, which are full of common sense, the best sense in the world. By Noah Webster, author of the effects of slavery, &c. To which is added the way to wealth, by Dr. Franklin. Pp. 95. 12mo. 1*s.* 6*d.* Pratt, and Co. Coventry; Cradock and Joy, London, 1808.

Franklin's maxims are well known; Webster's are not unworthy of being united with them; they contain much practical wisdom and just principles. The first article which occurs will suffice to satisfy the reader that this little volume deserves his attentive perusal, and that it abounds in humour, good natured satire, and excellent moral precepts.

"*The Fidgets.*

"When a man or a woman is very restless, and has many oddities, he or she is said to *fidget*. A man, who would not marry for fear of the expense of a family, but will keep twenty ducks to feed, and a dozen cats and dogs to play with, gets the name of an old bachelor. In truth, he has the *fidgets*.

"The lonely maiden of fifty, whose companions pare air of monkeys, half a dozen puppies or squirrels, and perhaps, for a

pretty little pet, a huge bear or a mastiff, is said to *fidget*. A man, who is fairly hipped, and a hysteticky woman, are remarkable for *fidgets*. They are much laughed at for their oddities. But those who think these are the only people who have the *fidgets*, think wide of the truth. These have only *domestic fidgets*; but the *fidgets* is a disorder as various in its operations and appearances as a fever. Simple *fidgets*, in the first stage, is like a slow fever; it is not violent, but sticks fast to the patient. When the disorder rises to what is vulgarly called the *tantrums*, it then resembles the fever and ague. But, in the last stages, when it arises to what is called the *blue devils*, it is like an inflammatory or malignant fever. When the violence of the disorder abates, it often becomes of the putrid kind, and the patient is intolerable.

"How little do men observe the most obvious things. I know fifty men who are in the last stages of the *fidgets*, and the by-standers have not found out their disease. The most dangerous kind of *fidgets* is the *political fidgets*. It begins with universal itching, and the patient is often seen scratching his head and back as he walks along the streets. Now the itch is said to be occasioned by little animalculæ in the skin; so the *fidgets*, I apprehended, with deference to the Faculty, may be occasioned by a vermicular animal in the brain. Why not? The madness of dogs is said to arise from a little worm under the tongue, and the political fidgets, in the last stages, resemble the hydrophobia to a title. The patient begins with simple scratching, and soon snarles and bites; he then becomes incoherent; and, in his last ravings, nothing can be heard but Government—corruption, taxes;—reform! All the world cries out, the man is mad! No such thing; he is only *fidgety*.

"But of all the *fidgets* which have fallen under my observation, the most laughable is the *purse fidgets*. This shows itself in a variety of ways in different professions. The lawyer, when he has this disorder, cries, "Adjournment,—next term,—false verdict,—my client is wronged,—I'll have a new trial." The physician exclaims, "Oh! talk of incurables! the belly-ache! the consumption! cancers! Why do you not come to me in season?" The pious parson has the offer of a parish with a salary of a 100*l*. a year; he doubts whether he has a call from heaven; he hesitates: he has another offer of 130*l*. his doubts are removed; he sees clearly he has a *call*. Now what is all this but the *purse fidgets?*

But look ye to the merchant for the purse fidgets. Here it shows itself at first by the patient's whispering about *cheap! cheap!* then the patient enters the *chapel* or the *lodge*, to secure the custom of the brethren; then he becomes a fanatic in religion talks with the minister and the deacon; goes to the night meetings; finally, the patient begins to rave: "Here we go! We give the lead in cheapness! penny on the shilling! come and see! goods *must* be sold! cheap as dirt!" What is this but *purse fidgets?* When a man bellows and blusters, let us be out of harm's way. A beggar wraps his handkerchief about his leg; he limps woefully while in sight; be

gets his penny; but out of sight he walks straight as an arrow, When my family go to town a shopping, I tell them to shun *cheap shops*, for the owners have the *purse fidgets*—the worst kind of *fidgets*. Reputation is dear to us; no man makes himself a fool for *nothing*; he has his views; if he sells one or two articles very *cheap*, it is ten to one but he will cheat us in every thing else."

An easy Grammar of History, ancient and modern, containing a brief exposition of the leading facts in history, written so as to be readily committed to memory; with questions and exercises, by means of which history may be practically taught in schools. By the Rev. John Robinson, master of the free grammar school at Ravenstonedale, in Westmoreland. Fourth edition. Pp 155. 18mo. 3*s*. Phillips.

This will be found a very useful epitome of the principal events classed under the head of the respective countries in which they happened. To these is added Grey's plan of an artificial memory by means of the vowels, and certain diphthongs and consonants being made to represent, in a very familiar manner, the Arabic figures; these are used as the termination of the word or name of a place, and thus give the date of any action or event. The device is simple and ingenious, and may be used with advantage in remembering dates in chronology. The work is illustrated with maps, and is well adapted to convey a general knowledge of history to young minds.

Principles of mental and moral Philosophy. To which is prefixed Elements of Logic. By W. Enfield, M. A. author of the new Pronouncing Dictionary, &c. Pp. 323. 18mo. 4*s*. 6*d*. Tegg, 1809.

Mr. Enfield has condensed much information in a small compass, and mostly in as useful and judicious a manner as the nature of the work would allow. Some points of course admit of controversy; but in general the author's "rules for the conduct of men towards each other in society," are unexceptionable; and the study of his work must be favourable to moral justice and right reason among men. As such we can recommend it; and, from its size and price, it is attainable by many of those readers to whom it may also be novel and amusing.

Ancient History; exhibiting a concise and summary view of the rise and progress, revolutions, decline and fall, of the several States and Nations of antiquity, from the earliest records of time. By the Rev. J. Robinson, of Christ's College, Cambridge, and master of he free grammar School at Ravenstonedale, in Westmoreland, Pp, 518. 12mo. 6*s*. Phillips.

Mr. Robinson is a man of respectable learning, and talents, and has produced here perhaps one of the most complete and concise epitomes of ancient history which has yet been published. The

work however wants an Index, which might be rendered subservient to the purposes of geography, as well as pointing out the particular page in which the history of each country is related.

Modern History, for the use of Schools; exhibiting a summary view of the rise, progress, revolutions, and present state of the various nations of the World, from the fall of the Roman Empire to the year 1807. By the Rev. J. Robinson, of Christ's College, Cambridge, master of the free Grammar School at Ravenstonedale, in Westmoreland. Pp. 577. 12mo. 6*s*. Phillips.

This volume is a continuation of the preceding, and the two certainly present the reader with a view of history, from the creation to the present day, which will be found very convenient for common use. The student who has read over these two volumes, may then advantageously commence the history of any particular country, with less danger of imbibing the prejudices of his author. This volume also wants such an index as we have alluded to; although both have very good chronological tables. As complete works, they are well adapted to the use of schools.

The Historic Gallery of Portraits and Paintings; and Biographical Review; containing a brief account of the lives of the most celebrated men in every age and country; and graphic imitations of the finest specimens of the arts, ancient and modern, with remarks critical and explanatory. Vol. 4, 8vo. 70 outline plates, 24s. Vernor and Co. 1809

This volume, instead of surpassing the three preceding, is greatly inferior in every respect. The subjects are ill chosen, and worse executed. The portraits are chiefly of French artists, who are neither known, nor ought to be known, in this country, or even in their own. The gallicisms are very numerous in the translation, and many of the outlines of the paintings are the most shocking *scratches* that ever disgraced copper. We shall instance one or two; the portrait of Buonaparté graved by Angus; a scene of the deluge by Busby; Christ dead upon the knees of the virgin, with other figures, hideously scratched by Sands, and also the descent from the cross; the holy family, by the same scraper, abounds in lines, which are impossible in nature. None of these engravers have the taste and accuracy of Mr. G. Cooke, whose talents, by the way, were grievously misemployed on the hideous statue of Venus, by Coustou. All the other gravers, whose works disgrace this volume, have totally destroyed the grace and dignity of the original designs, by straight, clumsy, or misplaced lines, which must offend the most common observer. How miserably has Sands mangled the fine designs of Rubens! We have the following meagre account of the restorer of the Spanish monarchy and independence.

"Don Pelayo, or Pelagius, son of Fivila, [Favila] and nephew of

Chindasvento, [Chindasvinto] was destined, by Divine Providence, to be the restorer of the Spanish monarchy. Although born in a corrupt age, and educated in a licentious court, he had the happiness to preserve himself from its contagion, and the good fortune not to be comprehended in its punishment. He displayed uncommon valour at the battle of Xeres; and afterwards evinced his zeal for the cause of religion, and of his country. Perceiving Spain likely to be overrun by the victorious Saracens, he assembled the few brave men that remained, and fled with them to the mountains of the Asturias, where they resolved to defend themselves to the last extremity.

"The Moors having nearly penetrated to their inaccessible retreat, this young prince forming a considerable army of the nobles who had accompanied him, and the natives of Galicia, Biscay, and the Asturias; and inspiring courage in the bosoms of the irresolute, by his actions and harangues, determined to march against the enemies of their country. His warlike bands immediately occupied the passes and the mountains; and, animated by their heroic chief, formed the glorious resolution of perishing on the spot, rather than by a disgraceful flight, to abandon all they held dear, and were taught to venerate, to the arbitrary power of their oppressors. The Moors perceiving the hostile intentions of the Goths, attacked them on all sides with their accustomed impetuosity; but were defeated in every quarter with considerable loss. They returned repeatedly to the charge; but were, in every encounter repulsed. At length despairing of being able to force their posts, no less fortified by nature than valiantly defended, they offered to Pelagius a suspension of arms, upon his granting them annually a moderate tribute.

"This being acceded to by Pelagius, on account of the scarcity of his provisions, he availed himself of the truce, in order to fortify himself still farther, and to discipline his army; when the infidels finding his troops daily increase, and that the people from the Pyrenees to Galicia had declared in his favor, resolved to attack him by surprize. The Moors, contrary to their expectation, found their opponents so prepared to receive them, that they were completely routed, leaving behind them, 20,000 men killed on the field of battle, and sustaining other severe losses in the defiles and the mountains. In reward of his successes and magnanimity, Pelagius was elected king of Leon and the Asturias, and died full of glory in the year 737.

"Some historians have surnamed him the *Saint*, without assigning a reason for this title.* As the defender of his country, altars would have been erected to his memory among the Greeks. It is not, however, paradoxical to pretend, that the Spaniards are indebted to the

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* The reason is sufficiently notorious: the Popes *beatified* indiscriminately all those who distinguished themselves fighting against the Moors, and hence they were considered as the *blessed*, although not *prayed* to like the more *cunning* impostors who pretended to work miracles.—Rev.

Moors for the most brilliant part of their glory. The efforts they made in the 15th and 16th centuries to expel them from the kingdom, and liberate themselves from a foreign yoke, gave birth to their greatest captains, and most illustrious heroes.

" Pelagius [Pelayo] was nearly related [he was his *brother*] to the unfortunate Roderigo [Rodrigo], who lost his crown and his life, through the revenge of Count Julian, whose daughter he dishonored."

If this work were conducted with spirit, and the memoirs rendered truly English like those of Wolsey, it would unquestionably have an extensive circulation; but in the careless style of the present volume, it certainly does not deserve it.

A concise View of the Constitution of England. By George Custance. Dedicated, by permission, to William Wilberforce, Esq. M. P. for the county of York. Pp. 448, 12mo. 6s. Gower, Kidderminster, Longman and Co. and Hatchard, London, 1808.

We have recently expressed our general approbation of such publications as the present, in noticing Mr. Enfield's " Compendium of the Laws and Constitution of England," and Mr. Custance's View has rather confirmed than changed our opinions, as it proves that several persons have entertained the same sentiments of their utility. On comparing these two works, we find that Enfield has followed the technical manner of Blackstone, Custance the declamatory mode of De Lolme; the former abounds in facts and definitions; the latter in contrasts and moral reflections; the one adheres tenaciously to the practical and literary distinctions of the English laws, the other indulges in historical allusion and local facts. Enfield is solicitous to convey, in concise terms, a complete knowledge of the statute and common laws of the realm, considered as a science; Custance appears to regard the laws only as they are subservient to the purposes of religion and morality. Hence it will be evident that these writers, although both compiling books on the same limited subject, have produced works considerably different; as an introduction to a knowledge of the English laws, we must give the preference to Enfield; as a collection of legal observations, anecdotes of manners and customs, and moral reflections, Custance is the more entertaining; his piety, however, is perhaps a little too prominent for the nature of the work; his legal definitions are neither sufficiently copious nor perspicuous. Nevertheless, we can safely recommend his view, as a most useful book for popular reading. The chapters on the clergy and dissenters, indeed, are neatly and impartially drawn up, in a spirit highly honourable to the author. We must also commend the plan of illustrating the English laws by those in the scriptures. It is, perhaps, unnecessary to add that this volume is not only more instructive but also more entertaining than many of those tales called moral, and designed for youth. As Mr. Custance publishes his book in the country, and dedicates it to Mr. Wilberforce, we hope he

will also endeavour to circulate it among that gentleman's manufacturing constituents, many of whom we fear are not only grossly ignorant of the constitution of their country, but also affect to despise it in consequence of that ignorance. Would the artizans of Sheffield, Leeds, and other great manufacturing towns attentively peruse this "concise view of the constitution of England," they would then be in less danger of being *deluded, taxed,* and rendered *discontented* by such silly artifices as weekly appear in the "Independent Whig, and similiar money-making schemes.

The Theory of Dreams; in which an enquiry is made into the powers and faculties of the human mind, as they are illustrated in the most remarkable dreams recorded in sacred and profane history. 2 Vols. Small 8vo. Pp. 443. 8*s.* Rivingtons.

The author of these neat little volumes has collected together, from various ancient and modern writers, more historical relations, respecting dreams, than are to be found in any other work of equal extent. He begins by classing the nocturnal illusions according to the ancients, as 1st. ὄνειρος, *somnium,* a dream, or figurative and mysterious representation: 2d. ὅραμα, *visio,* and vision or anticipation of what actually happened; 3d. χρηματισμὸς, *oraculum,* inspirations by the oracles, which were generally received by priests in the temples; and 4th. Ἐνύπνιος, *insomnium* or troubled slumbers, which were considered as ψευδεῖς ὄνειροι, deceitful and vain. A more simple division however than that of Macrobius was adopted, and dreams were considered only as plain or allegorical; the former as exhibiting θεωρήματικοὶ, things which appeared in their own likeness; and the latter as intimating circumstances under similitudes. The author then proceeds to investigate the dreams related in sacred and profane history, those of modern occurrence; their "nature and efficient cause;" "operations of the mind," in their production; "influence of the body on the mind in sleep;" and concludes with some observations on the "use of fictitious dreams in literature." Under these heads the reader will find many curious details collected into a narrow compass, and well worthy the trouble of perusal. We think, however, that the author has been rather timid in investigating the probable causes, (which are nothing but imperfect recollections) and their analogy with the waking thoughts of the dreamer. An accurate and attentive observer of his own mind might collect many of the fleeting thoughts, which had escaped his notice during the course of the day, by their incoherent return during the night. On this point the ingenious and learned author of this "Theory of Dreams" is somewhat defective. Had he consulted Dugald Stewart's "Philosophy of the Human Mind," he would have found this subject well investigated. In speaking of that work, however, we wish to be understood as not adopting all the opinions it contains, nor of attributing to its author the merit of any discovery, or originality, in the philosophy of mind, but merely as a compiler, who selects,

with great taste, the scattered observations of more ingenious and more original thinkers. Most of his remarks on dreams we can trace from the original English to French or Swiss writers, and thence to the work of the professor. Upon the whole, we may observe, that the effect of these volumes must be salutary, at the present crisis, when by dreams, and pretended interpretations of prophecies, immense numbers of people are not merely defrauded daily out of considerable sums in the British metropolis, but, strange to tell, even places of public worship have been established on such a basis!

REVIEWERS REVIEWED.

Remarks on the Jacobinical Tendency of the Edinburgh Review, in a Letter to the Earl of Lonsdale. By R. Wharton, Esq. M. P. pp. 46. 8vo. Hatchard. 1809.

The outrageous extravagance of the Edinburgh Review in its invidious abuse of the important chemical discoveries of Mr. Day,* and its malign misrepresentations of Don Pedro Cevallos, have justly aroused the indignation of every independent mind, of every person who dare *think* for himself, in the British dominions. The pernicious absurdity, and falsehood, of its sentiments, in reviewing Don Pedro's "Exposition," have induced a respectable member of Parliament to furnish the public with an antidote in the letter before us. We shall extract some of Mr. Wharton's remark on the political sentiments promulgated in the critique on Cevallos's Exposure, and afterwards offer our own.

"I should not (says Mr. W.) have attached sufficient importance to such a paper as this Article in the Edinburgh Review, to make it the subject of animadversion, if I had not been aware that, from the very circumstance of its being an article in that Review, it would be generally read, and would have a much better chance of receiving an undue deference, than if it had come forth as the publication of any acknowledged author, and in the common shape of a pamphlet or a volume. Men who have consented to give up the privilege of thinking for themselves on literary subjects, and fallen into a custom of adopting and retailing the opinion of a something or a somebody whom they know not, and to whom, from the obscurity in which his

* The subsequent praise bestowed on the less meritorious labours of this philosopher presents one of the most flagrant examples of unprincipled tergiversation ever exhibited by any Journal. The editor, finding public opinion decidedly against him, turned round, and unsaid, in his next publication, all that he had said in the preceding respecting Davy's discoveries and talents.

real shape is enveloped, they are inclined to attribute more dignity than belongs to him, will not be very scrupulous in extending their confidence in the same oracle, to matters of more serious importance: nay, the writer of the Edinburgh Review seems to have been aware of the imperceptible progress of this sort of infatuation; for he long refrained from holding the language of anarchy; he not only long avoided revealing all the diabolical features of Jacobinism, but did not even put the cloven foot beyond the hem of his didactic toga: he paved the way for his political guillotine, by accustoming his readers to derive entertainment from the mangled carcasses of unhappy writers: he tried his poison in cases where want of humanity could only be objected to him, before he so far presumed on his power over the public mind as to touch higher matters:

> On mules and dogs th' infection first began;
> He fix'd his vengeful arrows last in man.

But he has at last found himself sufficiently strong to begin a political campaign; and I must do him the justice to say, that he opens his operations with a courage and a degree of vigour that shews him to be of a true spirit, and thoroughly competent to carry into effect the utmost extremity of the doctrines which he preaches."

Here the patriotic member for the city of Durham enters into an examination of the Edinburgh Reviewer's use of the word "Revolution," exposes the falsehood of the Reviewer's assertion, that the cause of the Spanish Patriots was that of "the people *against* their rulers," shews the opposite sense of "Revolution" at different periods, and that the efforts of the Spanish nation were not directed against its legimate rulers, but to throw off a foreign yoke, treacherously cast round their necks; and, lastly, that their exertions have no relation to "a radical change of government," as falsely insinuated by the revolutionary reviewer. The author proceeds:—

"Is it not obvious, that the scheme of the writer is to make use of the general approbation, now felt by all good Englishmen, for such a revolution as that which is working its way in Spain, to persuade us that we have unknowingly become parties to 'revolutionary measures,' and *therefore* may as well go on, and effectuate 'a radical change of government' at home.

"In an attempt of this sort, the most striking features are falsehood and perversion; for though we do approve the Spanish Revolution, we have neither felt nor expressed any wish for the radical change of any government, nor for the success of any people against their rulers: and God forbid that we ever should! Our virtues are by this Reviewer twisted into crimes: and we are first told, that we are a little guilty; and then, according to the ancient usage of the Devil, we are incited to become more so, on no other pretext than that of Macbeth, as if 'returning were as tedious as go o'er.' It was an old belief, that the Devil used to draw on his victims from petty

crimes to greater crimes, till he made them start with dismay at what they had done, and by means of their despair, produced their perdition: but the Reviewer has the advantage of the Father of lies, and would bring about the same effects in us, on the foundation of *supposed* preliminary sins: he would persuade us, that we are revolutionists in his sense of the word, because we acknowledge ourselves to be such, in our own: and this, at a time when every one who has attained to years of discretion, must have the consequences of such 'a new order of things,' as this Reviewer would have us aid him in furthering, (for with the principles he is not ashamed to use the phrases of the Jacobin Philosophers,) and all the comparative blessings of an adherence to tried forms, fresh in his mind.

"But the Reviewer tells us, in another part of this extraordinary *criticism*, that the enormities of the French Revolution will not occur again, and that we may go to work with the British Constitution, without fear of being crushed by the ruins. He says, 'The *example* of one revolution will prevent a repetition of its enormities in the further progress of the other.' Is the Reviewer sure of that?—Can he give us security for it?—Can he point out to us the exact spot where the advocates of reform will stay their march?—Will he warrant, that if those advocates should wish to limit their work, others will not snatch the tools out of their hands? And if he will do this, can he shew us any one stage of the French Revolution, where, if anarchy could have been chained up, a better constitution would have been the result, than that under which we live, and he writes? It is matter of surprise to me, that any writer who enjoys a character of acuteness, should suffer such an assertion to form part of his lure."

The levelling system adopted by the Edinburgh Review is then noticed, and the panegyric in another article on the rebellion and protectorate exposed, with the project of the reviewer, to abolish all nobility, except such as he himself might lay claim to, and to "reduce the overgrown power of the crown." As to poor Liberty, she never made a very deep impression on the callous hearts of *soi-disant* reformers; her temperate and virtuous deportment had no charms for ambitious demagogues, neither in France nor in England; they talked, indeed, loudly of her divinity, but they were the first to wantonly violate her sacred sanctuary, and trample on her handmaid—Toleration. Mr. Jeffrey also openly avows his design of expelling her from these dominions, and of "exalting the mass of the community to a *virtual aristocracy*," which must annihilate all the civil liberty and political justice yet remaining in the land. Such is the degradation and misery to which these sycophants of the *populacho* would reduce free-born Britons. But,

"It is in the true spirit of Jacobinism," continues Mr. W. "that this writer uses the term 'people,' as opposed to the 'Nobles' and 'the Court.' Does any thinking member of the British community, (not being a revolutionist, in the Reviewer's sense of that word) who

has either property or industry, fail to see, that under such a constitution as ours, the King, the Nobles, and the Commons, form altogether one people? Does he not find in every transaction, and in every relation of life, that one uniform interest pervades the whole body, and that the whole must stand or fall together? It is the language of this writer, it is his invidious and groundless distinction between the people and what he calls *the oligarchy*, that 'has had its day,' and not the jealousy with which all England viewed the Corresponding and other similar Societies, as he would induce his disciples to believe. Neither is his distinction between the people and the nobles in Spain better founded: he says, that 'not a man of note in Spain was to be seen in the records of the patriotic proceedings, until the cause began to flourish, and then the higher orders came round to 'share in the success'. But is this true? Were the first attempts of the patriots without Commanders? And were not the Commanders men of the higher order? It is doubtless, true, that the nobles were not the *first* to put on arms; if they had done so, the cause would have been hopeless from the beginning: for I believe that even this redoubtable Reviewer would not venture to appear *in propria persona*, and rally the 'people' of England against any existing authority, either legitimate or tyrannical, without seeing good reason to believe that the sense of that people set with a strong current in his favour: and therefore for the Nobles to have exhibited such Quixotism as to have begun the resistance to 'the new order of things,' (if I may venture to use the Reviewer's phrase) would have evinced nothing but a degree of rashness, from which no hope of their ultimate success could have been deduced.

The "reign of terror," applied to Mr. Pitt's administration, is somewhat analogous to the epithets given by felons, to their irons and jailers; that they should be abusive is perfectly natural, The letter writer very satisfactorily refutes the reviewer's assertion that all dread of revolution has entirely subsided.

"I confess that as far as my observation extends, the contrary has appeared to me to be the fact; that more eyes are open to the escape which we have had; that more hearts are devoutly thankful for our deliverance, than were actually awake to our danger when it existed. Since every day teems with fresh illustrations of the tendency of revolutionary measures, it is reasonable that every day should put us more on our guard against the delusions that make way for them; and I for one have much too good an opinion of the common sense of my countrymen to suppose that even the ipse dixit of an Edinburgh Reviewer, however authoritative may be its tone, will convince one man in a million that the Patriots of Spain have any affinity to the Philosophers of France; or that our assisting them is any thing like a pledge on the part either of the Ministers or of the People (if they must be considered as two distinct interests), to follow up that assistance by assisting the Jacobins at home. It does seem to me that the cause of the Spaniards *is*, what that of the uninfected English *would be*, if the Edin-

burgh Reviewer were to be in a situation to enforce his opinions at the point of the bayonet; since the tyranny of democracy is not only a natural introduction, but also very similar in its effects to the tyranny of one: and therefore our assisting the Spaniards to repel him who would impose a government upon them against their will, and to maintain the rights and privileges which *they* revere, evinces no disposition on our parts but to dislike "revolutionory measures," and not at all to wish that "the people should succeed against their rulers:" it is nothing more than a natural consequence of our dread of fraternization, and as fraternization is an indelible mark of connection with the French system, it is a decisive proof that we do, and I trust ever shall continue to combat Jacobinism, whether it bellow for liberty, or accommodate itself to a despotism of its own creating.

"There is in this paper one other, which, though it may be perhaps only a secondary falsehood, is yet pregnant with as much malice as can be expected from any human heart, without the immediate inspiration of Satan. The writer says, "Men of all descriptions have joined almost unanimously in the same patriotic and generous sentiments, and have expressed them loudly and manfully. There *may have* existed a few wretched intriguers in our government---one or two feeble Courtiers, or clerks in office, who brooded in the corner of drawing-rooms and public boards, over gloomy apprehensions of their comforts being disturbed by the progress of the Spanish principles. But if those persons, from such forebodings, were averse to the cause of the Patriots, they never dared raise their voice against it to the country. They shuddered in secret at the overthrow of the worst government in Christendom: in secret they offered up their prayers that the reform of abuses might be nipt in the bud by the success of the French arms, &c. &c." and the Reviewer adds, "A better proof of the universal prevalence of right feelings upon the subject of Spain cannot be fancied, than the profound silence in which all those wishes have been breathed: not one sigh, heaved *about Court*, having ever mixed itself with the general exultation which has burst from the whole people at the progress of the Revolution." Here these feeble Courtiers are not only made traitors to the Court, that is to themselves, but stigmatized as the most despicable drivellers, incapable of the least reflection or foresight. For how could any feeble Courtier, or Clerk in office, deprecate our resistance to the French arms? Why, if he fear loss of office from a possible revolution, should he wish success to what must in its necessary consequence produce loss of office immediately? But let us consider how these feeble Courtiers are brought to bear upon the subject by the Reviewer: it is done by a sort of grammatical legerdemain; he puts hypothetically the case of these possibly discontented persons, whom, for obvious reasons, he places at Court---for the King and his attendants must, according to the revolutionary creed, be ever opposed, in wishes and interests to the People:---he first supposes that "a few wretched intriguers *may* have *existed*;" and then, shuffling the words with admirable dexterity, he produces his feeble Courtiers as *actually existing*; jumps into the indicative mood, and thus, through

the rest of the passage, these feeble Courtiers *do* brood, *do* shudder, *do* offer up prayers, and *are* cautious not to let their thoughts transpire beyond the precincts of *the Court*.

"According to the opinion of this Reviewer, any wish contrary to the cause of the Spanish Patriots, must be the offspring of a bad mind. Upon what principle of equity then does he dare to attribute such a wish to any one, without the slightest evidence of its having been entertained? And again, why, if he must suppose such a wish to exist, does he give it *a Court* for its locality, and not *a Cottage*? Can he assign the shadow of a reason for supposing it rather to be nourished in the one place than in the other? By what intuition is he made acquainted with a sentiment which is so carefully suppressed, as that not a breath charged with it shall escape? I will tell the Reviewer whence all this arises: his object is to vilify Kings, their servants, and their office; and therefore it is, that having conjured up this wish, contrary to the expressed enthusiasm of the nation, he plants it within the precincts of a Court, as a pestilential inmate in a pestilential place; a natural offspring of that corruption and tyrany which must contaminate the abode of royalty.

(*To be continued.*)

SUMMARY OF POLITICS.

The two leading points, in the state of our domestic policy, which forcibly arrest the attention of all who interest themselves in the welfare of the country, are the Jubilee, and the late schism in the cabinet, with its immediate and remote effects. On the former of these events, it is impossible for the mind to dwell without a mixed sensation of delight and gratitude; delight at the contemplation of a sovereign, crowned alike with years and with virtues, the friend, the father of his people, distinguished by his worth still more than by his rank, and exercising authority only for the purpose of securing or of bestowing happiness; and gratitude to the Supreme Disposer of good and evil, for the blessings which he has suffered us to enjoy, in the lengthened reign of a monarch, who has made the principles of the constitution, as explained and confirmed at the Revolution of 1688, and the rights and liberties of the people, the rule of his public conduct. The general manifestation of joy, which, in spite of certain untoward circumstances, and of certain insidious designs, was visible throughout the country, was the best testimony which could be borne to the truth of these observations. It was the joy of the heart, a native impulse, which artifice might check, but which required no stimulus to give it strength and activity,

The sages of the Common Hall of the City of London, whose wisdom is to be equalled only by the sagacity of the wise men of Gotham, determined, after much grave deliberation, that it would be prudent not to dine at the expense of the corporation, and not to illuminate at their own. The disaffected knew what pretext they could safely employ to sanction their fixed resolution to repress, as far as possible, that public demonstration of joy, which might damp the ardour of their adherents, and, in some measure, defeat their own purpose. At length they hit upon one, which never fails in this country; they sought to check the spirit of loyalty, or rather the public display of it, by an appeal to the charity of the opulent.—The pretext, flimsy as it was, produced, strange to say! the desired effect. Let us subscribe to make the poor comfortable, instead of feasting ourselves, or of illuminating our public buildings! Such was the cant of disaffection, which spread like wild-fire, was re-echoed by the seditious, and entrapped the avaricious, the unwary, and the simple. The whole herd of Philanthropists, by *profession*, were loud in their praises of this notable scheme; and thousands of well-disposed persons, besides the wise citizens of London, were persuaded to believe, that the most opulent people, and the most wealthy city, in the known world, could not afford, on the same day, to feed the poor, and to illuminate their houses. Those who loved money better than their King, had no great difficulty in persuading themselves, and in framing arguments to persuade others, that it would be a shocking, nay a wicked, thing, to illuminate, when there were so many poor people in want of relief. It never occurred to these wretched sophists, that any man of common sense might remind them that *self-interest*, and not *charity*, was the source of such reasoning; for that whether they illuminated or not, the relief granted to the poor would be neither more nor less; and that, consequently, the only difference would be to themselves; *they* would *save* the money, but the *poor* would *not receive* it. The only pretext that bore even the semblance of a *reason*, urged upon the occasion, was, that an illumination would raise the price of candles, and so injure the poor. But the fact was, that the price of candles was raised long before the *Jubilee*, and the effect was produced; (if that event had any influence at all) as much by the report of the intention to illuminate, as it could have been by the illumination itself. Let those, therefore, if any such there be, who adorn themselves with the

plumes of charity, for sparing themselves, under pretext of sparing the poor, hasten to strip themselves of their borrowed feathers, and appear in their natural garb, of selfishness or disaffection. At least, let such persons preserve a consistency of conduct, and since they profess to feel so much for the poor, let them give as many candles, or as much oil, to the poor, as they would have consumed, if they had illuminated their own houses.

If it were not a public duty to pull the mask from the face of avarice and hypocrisy, we should be ashamed of descending to an examination of such miserable, such paltry, conduct, on such an occasion. Grant us patience, heaven! Was an event, which has occurred but thrice in fifteen centuries, to become the subject of frigid calculation? When called upon to celebrate the fiftieth year of a reign, distinguished by a profusion of blessings to the country, to shew a mark of respect to a sovereign, whose personal virtues have, in a great degree, preserved this kingdom, safe and uninjured, amidst the storms of contending factions, and the wrecks of subverted empires, were we to compute the cost of a dinner, or the expense of an illumination? If this were the general feeling, and the general conduct, well might our enemies taunt us with the degrading reproach, of *a nation of shopkeepers!*

Let it not be inferred, from these observations, that we undervalue that spirit of genuine charity, which has, in so many instances, displayed itself; or that we think charitable donations are not proper on such an occasion. Charity is always laudable, never improper. It was highly appropriate to, but not *characteristic* of, the occasion. The Jubilee was a public event, which ought to have been marked (as indeed it was, notwithstanding the exceptions noticed) by public festivities, by public demonstrations of joy. It is the attempt to repress this public manifestation of sentiment and feeling, by pretexts either false or flimsy, of which we complain; and not of the charitable acts to which that attempt, in some measure, gave birth.

Among the various meetings, held to celebrate this auspicious day, we cannot compliment the meeting of Merchants and Bankers at Merchant Taylors' Hall, with that propriety and consistency of conduct which should have particularly distinguished it. It was evidently the design, that each distinct body of men should celebrate the event

by themselves; and it was on this idea, that the meeting in question was called. But the nature of the meeting was entirely changed, by the inconsiderate invitation of his Majesty's ministers, who might, on such a day, be expected to have given public dinners at their own habitations. This gave a political complexion to the meeting; and in the present state of parties, and of the political world, it could scarcely be supposed that there would exist much cordiality and harmony, between public men of opposite sentiments. Hence there was a dullness, a kind of gloom, pervaded the company, which the vivacity of the chairman was not calculated to dispel. One song, however, was there sung, which, both for the soundness of its principles, and the beauty of its composition, is worthy to be preserved, in the historical records of the times.

"SONG FOR THE JUBILEE, OCTOBER 25, 1809.

Which was sung at the Dinner given by the Merchants and Bankers at Merchant Taylors' Hall.

TO THE ANACREONTIC TUNE.

The day our lov'd monarch ascended his throne
In mirth each true Briton should ever employ,
But now, forty nine anniversaries gone,
The fiftieth solemnity hallows our joy!
'Tis a Jubilee year, 'tis a festival dear
To all who their King and their country revere.
Our voices we'll raise, 'till the firmament ring,
With a loud loyal chorus of "GOD SAVE THE KING!"

And well, at devotional gratitude's call,
Our bosoms, exulting, with bliss may expand,
When the blessings by Providence destin'd for all
Yet linger on earth but to gladden our land.
While Europe's fair soil is of robbers the spoil,
And force reaps the harvest of industry's toil,
Our sea-guarded isle unmolested may sing
Heaven prospers my sons, and may "GOD SAVE THE KING!"

Religion, to guide and enlighten mankind,
Here finds her asylum and fixes her sway,
Where no superstition debases the mind,
Nor black infidelity skulks from the day.
The sympathies here drop for mis'ry a tear,
And charity hastens its anguish to cheer;
Extracting from penury's wound the sharp sting,
She bids all her vot'ries pray "GOD SAVE THE KING!"

Here Justice, immaculate, sits on her bench,
While an even-pois'd balance determines her choice;
No tyrannous edict her sentence to wrench,
No bribe to corrupt her deliberate voice.
On twelve good men and true, ever fast'ning her view,
To her suppliants alike she dispenses their due;
And, when asked what on Britain these blessings should bring,
She points to the throne and shouts "GOD SAVE THE KING!"

What leads Britain's sons, from the pole to the pole,
To trace o'er the globe their infallible way:
That, where'er the winds whistle, where'er the waves roll,
Both the waves and the winds their intentions obey?
'Tis freedom divine watts them over the line,
And to them bids the earth all her treasures resign;
Secur'd by her arm, and upborn on her wing,
They make the world echo with "GOD SAVE THE KING!"

Dear liberty's tree, such as Englishmen show,
All happy its stem and mature all its fruit,
Once France would have planted; but how could it grow,
With no leaf on its branches, nor life at its root?
'Tis to Britain alone this rare plant can be known,
Its growth and its product exclusive her own;
Her manners its autumn, her virtues its spring,
Her Monarch its sunshine: O "GOD SAVE THE KING!"

Its seed by our ancestors early was sown,
And the ground to upraise it manur'd with their blood,
'Tis our birth-right to watch now the tree is full grown,
Lest a blight crop its bloom, or a blast nip its bud.
Corruption's the blight that its blossom would smite,
And faction the blast that would strip it outright,
Yet, while thus from concord our energies spring,
The crown of our wishes is "GOD SAVE THE KING!"

Let all, then, who Briton's free Monarch obey,
Their religion and liberties join to maintain,
Their country invites them to hallow this day,
When George opes the fiftieth blest year of his reign.
'Tis a jubilee year, 'tis a festival dear,
To all who their King and their country revere;
Our voices we'll raise till the firmament ring
With a loud loyal chorus of "GOD SAVE THE KING."

We know not who is the author of this song, but, whoever he may be, the composition does honour to his principles and his talents. By the bye, we were much surprized that the Poet Laureat did not pro-

duce a volunteer ode upon such an occasion. The event opened a vast field for the display of poetical genius; and must have been infinitely more grateful to his muse than the periodical occurrences to which her annual efforts are methodically directed. Is his Pegassus grown stiff from too much work, or for want of exercise? Stiff and jaded, indeed, must she be, if the spur of loyalty would not quicken her pace.

From a subject of joy we, unwillingly, turn our attention to a theme for lamentation. The divisions which still continue to obtain in the political world, and which have separated men hitherto united by an unity of principle, and by habits of friendship, cannot be viewed without the deepest concern, by any one who loves his country, and who appreciates the evil consequences which must result from internal dissensions. Mr. Perceval, in accepting the office of premier, at this fearful crisis, has, we are convinced, been actuated by no wild impulse of ambition, but by an honest sense of public duty. It is not an honour which he has been solicitous to obtain, but a burden which he has consented to bear. When every laudable effort to form a strong administration, by an union of parties, had failed, an upright minister had but one course to pursue — to pay obedience to the mandate of the sovereign. This duty of public men seems to be imperfectly understood, in these times, when attempts are made to govern the kingdom by parties, and not by the King. It is conceived, that the sovereign, who has a right to summon all his subjects to the field on the approach of an enemy, is not vested, by the constitution, with the right to command the civil services of public men, though without their assistance he might be unable to uphold that constitution which he has solemnly sworn to support and defend. These loose notions of allegiance, alike foreign from the spirit, and hostile to the practice, of our constitution, are pregnant with the most mischievous consequences. They cannot be too loudly deprecated, nor too strongly repressed.

It is with great satisfaction we learn, amidst so many subjects of concern, that the Premier has made direct overtures to that eminent statesman, MARQUIS WELLESLEY. A confidential person, long and closely connected with the Marquis, has been sent to Spain, to propose to him to take a leading and active part in the Cabinet. And we

earnestly hope that, with this invitation, the Marquis, suffering the love of his country, and respect for his Sovereign, to rise paramount over all private, and personal considerations, will cheerfully comply. With the aid of his talents, knowledge, and experience, the affairs of this kingdom, may, we are persuaded, even in these times of difficulty and distress, be ably and successfully conducted.

On the present calamitous state of Foreign affairs we have neither time nor room to expatiate. Our reflections on this gloomy subject must be postponed till the next month. The fate of the Continent is fixed. And every barrier which could impede the progress of Buonaparté to the attainment of universal dominion is removed. All future resistance will be unavailing; and the period is not far distant, when Constantinople, and Saint Petersburgh, will acknowledge the usurper's power. The hand of Providence is visible in this wreck of empires, and human wickedness, and human weakness, are only the instruments employed to effect the work of destruction, designed, no doubt, for some great and beneficial purpose.

LITERARY INTELLIGENCE.

In the Press, and will be published about Christmas, a new and valuable School Book, by Mr. Greig, author of the Ladies Arithmetic, an introduction to the use of the globes, &c. called the World Displayed, or, the Characteristic Features of Nature and Art exhibited; being a concise view of geography, particularly the British Isles, of maps, their varieties, principles, times on them, their use by problems, curious animals, &c. extraordinary effects of human art, and industry, mechanical powers, biography, &c. intended for youth in general, exhibiting to them an outline of the most striking parts of the animate, and inanimate world, and comprehending a fund of useful information, interspersed with appropriate reflections.

Shortly will be published, a new Spelling Book, on a plan dictated by long experience, called the new British Spelling Book, by Joseph Guy, author of the Pocket Encyclopœdia, &c. and professor of geography in the royal military college, Great Marlow. It has been pronounced by instructors who have seen the manuscript, to be greatly superior, for all the purposes of teaching, to any other of the kind yet published.

In a few weeks will be published, by Joseph Guy, author of the Pocket Encyclopœdia, &c. and professor of geography, &c. in the military college, *School Geography*, on a new and easy plan; com-

prising not only a complete general description, but much topographical information, in a well-digested order, exhibiting three distinct parts, and yet forming one connected whole, expressly adapted to every age and capacity, and to every class of learners, both in ladies' and gentlemen's schools, with many useful maps.

In the course of November, will be published, No. 14, of the Gentleman's Mathematical Companion for 1810. Also a second edition of Davis's Key to Bonnycastle's Algebra, and a fifth of Davis's treatise on land surveying.

Shortly will be published, a Chinese Prayer, translated for the mental improvement of fanatics of every denomination. By Homo Medicinæ.

Mr. Pybus, of Hull, has issued proposals for publishing, by subscription, in one volume, a collection of valuable Miscellaneous Receipts, and Philosophical Experiments, selected from various authors. The work will be sent to press, as soon as a sufficient number of subscribers is obtained.

The Rev. George Crabbe, has in the Press, a new volume of poems, entitled "The Borough," which is to form a handsome octavo volume.

Shortly will be published, an authentic narrative of four years residence at Tongataboo, one of the friendly islands in the South Sea, by a gentleman who went thither in the Duff, under Capt. Wilson, in the year 1796, faithfully composed from his own relations by a Clergyman of the Church of England, with an appendix by an eminent writer.

Mr. Nicholas Carlisle has made such progress in his topographical researches in Ireland, that his description of that part of the United Kingdom will be ready for the press about May.

A collection of popular German Tales, selected and translated from Wieland, Schiller, Meissner, and Co. and forming 3 vols. small 8vo. will speedily make their appearance.

Miss Stockdale, we understand, is preparing for the press, a considerable number of Poems, which are intended to be published early in the ensuing year.

CORRESPONDENCE.

The spirit of E. S. B.'s last letter, when considered with the excellent specimen of talents which preceded it, makes us ambitious of his further acquaintance; that he has not received an answer, as promised, is owing to the indisposition of the gentleman to whom it was assigned. The plan he suggests seems well calculated to effect the purpose designed; the "mode" we have reason to believe, is the most efficient, as it has been *felt*. We apprehend that the letter alluded to by "a Friend to Old England" has *miscarried*. Several other communications shall be attended to as soon as possible.